

HÆC & HIC;
OR, THE
FEMININE GENDER

More Worthy than the

Masculine.

BEING

A Vindication of that Ingenious and Innocent Sex from the Biting *Sarcasms*, Bitter *Satyrs*, and Opprobrious *Calumnies*, wherewith they are daily, tho undeservedly, Aspers'd by the Virulent Tongues and Pens of Malevolent Men.

*Dat Veniam Corvis Vexat Censura Colum-
bas.* Horat.

L O N D O N,
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Malcolm

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1. The first part of the document is a list of names and addresses, which appears to be a directory or a list of contacts. The names are written in a cursive script, and the addresses are listed below them. The list includes names such as "John A. Smith", "John B. Smith", "John C. Smith", "John D. Smith", "John E. Smith", "John F. Smith", "John G. Smith", "John H. Smith", "John I. Smith", "John J. Smith", "John K. Smith", "John L. Smith", "John M. Smith", "John N. Smith", "John O. Smith", "John P. Smith", "John Q. Smith", "John R. Smith", "John S. Smith", "John T. Smith", "John U. Smith", "John V. Smith", "John W. Smith", "John X. Smith", "John Y. Smith", and "John Z. Smith".

TO ALL
FEMALE READERS.

Ladies,

THIS Treatise in Com-
mendation of *YOU*, I
own to be but a Col-
lection of the best Authors ;
and 'tis but reason that the
best of Sexes should be ho-
nour'd with the best of style;
the Method, with some small
Additions, is my own, the
rest Quotations, which I must

To the Female Readers.

confess ingenuously, to avoid the imputation of a Plagiary. These Memoirs are but Mancipia paucae lectionis, the Gleanings of slight Reading, but if accepted (which I question not) may admit of some farther Enlargement. In this Tract I wholly submit my self to the Wise, and little esteem the frowns of a censorious Brow. I cannot please all Men; for the same cause that made Democritus laugh, made Heraclitus weep. It is impossible for the most experi-
ri-

To the Female Readers.

riend Angler to take all sorts of Fish with one Bait. Should I write never so well, I shall not please all, and never so ill I may please some. However, Ladies, (to you I make my Address) Virtue cannot be Delineated in too large a Volume; and the Dalliances of a Pen (tho delightful) are not capable of describing Woman. If I write Reason, let Reason have its due Reward, Persuasion, if not, Reproof. All that I fear is, my words may wrong your Per-

To the Female Readers.

Perfection ; and if I do, upon that account, in ipso limine impingere, stumble at the very threshold, I must rely upon your accustomed Candor and Debonairete, not questioning in the least a Reprieve, if not a Pardon absolute from

Your Ladiship's

Most Dutiful and

Obedient Servant

J. N.

HÆC & HIC;
 OR, THE
FEMININE GENDER

More Worthy than the

Masculine;

Perfection is a Flower, that grows
 not in the Garden of this Sub-
 lunary World: the fairest Day
 may be overcast with Clouds;
 the Moon hath her Spots, and the
 Greatest their Failings. No Person
 can plead Priviledge from Error in
 this Life; for as the Poet saith,

Nihil est ab omni

Parte liberum.

These things considered, it is an alto-
 nishment to me, that this Innocent and

B

Harm-

Harmless Sex should meet with such Calumnies (as palpable as injurious) from Hypercritical Men; such as are *Facie tantum Homines, non Animo*; who bear about them nothing but the Form of Man that's manly; whose best Elocution is the worst Detraction, labouring to vilifie them, without whose Being they had not been; therefore to them, as to our Second Self, we owe, at least, the Duty of Good Language. Beyond all Controversie, he is a barbarous Parricide to his Mother's Name, that ingratelously murders her Reputation who contributed to his Generation; gave him Lodging and Diet in her own Womb; brought him into the World with Grief, Pain, and Sorrow; bred him up in the World with Care, Cost, and Trouble; and, in Requital, hath no other Return, when he arrives at Maturity, than Foul Ink for the pure Milk wherewith she fed him in his Infancy. Such Persons as these, like

peevish

peevish Wasps, scorn the Flower from
which they fetch'd their Wax, and
they that Woman from whom they re-
ceived Life. ' Peace, wicked

Man! unworthy to breathe,
that dost not love thy Breath-
giver ; unworthy to have a

*' Secker in
his Serms
intitl. The
Wedding-
Ring.*

Tongue, that speakest against
her through whom thou speakest. In
a word, we took our Rise from their
Bowels, and may take our Rest in
their Bosoms. ' 'Tis not Good

' Id. Ibid.

thus to play the Butcher with
that Naked Sex, who have Arms,
but for Embraces. Thus we see the
purest White is most subject to the
smutch, and the most unspotted Re-
putation to the Belpattering of Male-
volent Tongues. Thus Noble Gold
down to the Bottom goes, whilst
worthless Cork above doth floating
lye ; and, as one saith very well :

*Cankers touch fairest Fruits with their In-
fection,*

*And Feavers seize those of the best Com-
plexion.*

But to proceed. Those usual Satyrs and Invectives against that Sweetly-temper'd Sex, only Betray Man's greater Imbecillity ; for we know, a good Cause needs not the Patronage of Passion, but can maintain it self by a Moderate Dispute : besides, a serious Reflection upon Man's own Unworthiness, methinks, should make him backward in challenging Prerogative above Woman ; and I would advise such opinionative Fops, who are Bladder'd up, as much as the Tympany of Pride and Vanity can make them, not to have an overshooting Conceit of themselves ; but remember they are Men, whose Reason is frequently over-clouded with Error. We are all Moles, even to the Greatest of our own Sins ; but, in a Female's Life, we can spy out the meanest *Peccadillo* with Eagle's Eyes, or those as sharp, as the *Epidaurean* Serpent's. But certainly they are not Men, who thus Rail against that Sex :

no ;

no; they'r a Viperous Brood, whom Women, in Charity, take into their Bosoms and cherish, for which they ingratefully sting them; a Fact so barbarous, the *Turc* himself would Blush to do it to a Christian. And would it not vex a Royal Spleen? A Passion kindle in a Stoic's Breast, to see them thus abus'd? Notwithstanding all this; there are some Men, (would I cou'd only say som) tho beyond all dispute the Children of the *Men People*, of a sordid and Base Extract, who never think themselves well, but when they are in the Predicament of injurious Passion. Nay farther, (if we may credit *Fonseca*, as undoubtedly we may) he says, (and that modestly too) *Non possunt omnes Invektivæ & Satyræ in Fæminas scriptæ uno Volumine comprehendî.* All the Invektives and Satyrs against Women cannot be comprehended in one Volume. Yet I'l be bold to maintain; That those Rude and In-

digested Pamphlets, which Men have
 scribed against that Sex, do so stink
 in the Nostrils of Good Men (who
 have compos'd as much, nay more in
 their merited Commendation) that
 they are only thought fit to be bound
 up with the Metamorphosis of *A-jax*,
 and placed in *Pantagrue's* Library ;
 so that in short, this only proves, that
 every Countrey-man can produce a
 snarling *Momus*, and every Age a
 scoffing *Lucian* ; But this profligate
 Crew are only such, as have vomit-
 ed out of their Souls all remnants of
 Goodness ; and who can expect a
 sweet Breath from such foul Stomachs.
 Their Reasons (if any) are but the
 Froth and Scum of Envy and Malice ;
 the Fruits of Choler Aduſt, and the
 Evaporations of a Vindicative Spirit :
 Now what they are, and of what
 Weight you shall soon understand ;
 and in order thereunto we will first
 remove this Rubbish from the Foun-
 dation, for the better consolidating
 of

of the Superstructure; by demonstrating how easily their Aspersions and Sarcasms (as full of Obloquy, as pregnant with Impertinence) may be wip'd off.

First, They object, that Male and Female God made Man, so that Man being first named, is the worthier Person; A pretty Argument indeed! so the Evening and the Morning made the first day; yet few will think the Night better. But the Noble * *Giovanni Venetian*, is so far from this * *Francisco Loredana*. Opinion, that he tells you plainly, had it not been infus'd into *Adam* by Revelation, that Woman was a part of himself, doubtless Disobedience had not been the first Prevarication, but Idolatry; for *Adam* was about to adore her as a Goddess.

O! but Man was made her Governour, and so consequently, her Superior; to which one answers very pertinently; That 'twas not the Privilege of his Worth, but the Pu-

nishment of her Sin ; had they both stood, 'tis probably conjectur'd she had never been in that subjection.

¹ *Peter Martyr.* There is one ¹ Divine indeed, who seems to be of opinion, that Man had Priority before the Fall ; but we will confront him with a more Learned, Grave,

² *St. Chrysostom.* *Greek*² Father ; whose knowledge and Modesty will not permit him to be positive ; so that he says he very much doubts it ; which, in plain English, is no less than a Negative ; nay, the power of Commanding is in Reality, rather Political, than from equal Nature. Nor (saith

³ *Cornelius Agrippa,* *quoted by Whitlock in his Magnetic Lady.* a ³ Learned Author) can Man be above Woman ; for, in the choice of Sexes, Christ took Man upon him as the lowest, being he was to expiate Man's Pride in the lowest Condescension possible.

Some are so bold as to say, Woman was not created according to
God's

God's Image ; To this the Famous

* Dean of St. Pauls sufficiently and satisfactorily answers : " However some

* Dr. Donne, in his Sermon on the 28th of Matth. v 6. in his Volume of 80 Sermons, p. 242.

' Men out of Petulancy
' and Wantonness of Wit,
' or out of extravagancy
' of Paradoxes, and some Singularities,
' have call'd Womens Faculties and
' Abilities in question, even in the
' Root thereof, the Reasonable and
' Immortal Soul ; yet that one thing
' alone hath been enuf to create a
' Doubt (almost an Assurance in the
' Negative) whether St. Ambrose his
' Commentaries on the Epistles of St.
' Paul, be truly his, or no ? Now in
' that Book there is a Doubt made,
' whether Woman was created after
' God's Image ? Therefore, because the
' Doubt is made, the Book it self is
' suspected, not to have so Great, so
' Constant an Author, as St. Ambrose
' was ; No Author of Gravity, Piety,
' and Conversation in the Scripture,

' could admit that Doubt, Whether
 ' Woman was created in the Image
 ' of God, that is, in possession of a
 ' Reasonable and Immortal Soul? And
 ' farther, Woman, as well as Man, was
 ' made after the Image of God in the
 ' Creation; and in the Resurrection,
 ' when we shall rise, her Sex shall not
 ' diminish her Glory, of which she
 ' receives a very fair Beam and Incho-
 ' ation in this Text; That the pur-
 ' pose of God is communicated by the
 ' Ministry of Angels to Women.

Nay, the Blessed Virgin confutes
 all such frivolous Argumentators with
 her own Words in the *Magnificat*, by
 a pious Distinction of the Soul and
 Spirit; *My Soul doth magnifie the*
Lord, and my Spirit hath rejoyced in
God my Saviour.

The Stagirite indeed calls (or in
 truth miscalls) Woman *Animal occa-*
sionatum, a Creature made upon occa-
 sion, or by chance, and sayes she is
Mas leſus, a maim'd, imperfect Male;
 but,

but, I presume, no Christian dares admit an *Aristotle* in competition with the Almighty, his Philosophy speaks too dully in this particular; for she is an Artificial Building, and from the Rafter or Plank of a Rib was the World built; for this Reason was *Eve* call'd *Dancy's Honour of Ladies*. Living; but of this more hereafter. Man cannot be more perfect than Woman, as to the Formal Substance, because the one and the other are comprehended under the Kind of Man; that in which they differ is not a thing Essential.

Mulier est Vir occasionatus, say some; now if there be any Imperfection in Woman, it must be in the Maker, or the Matter. To say 'tis in the former would be Blasphemy, and to blame the latter, were to wrong the Man, because she was taken out of him: Here let the proudest of those *Misogyni* answer this Author's *Dilemma*. Nay, the *Stagyrite* goes farther, and

and faith; they are Nature's Errata's, continually studying Temptations, comparing Woman to *Materia Prima*, because it hath alwayes a desire to change it's Form, and tho it enjoy never so perfect a shape, it hath a general propensity to all other. (This is the Sum of his mutilated Philosophy.) The Philosopher intended by this odious Comparison, to prove Woman as insatiable and inconstant to Man, as *Materia Prima* is to Forms; but this is a most injurious similitude, and better agrees with his own, than Woman's Temper, since he (who could not be without them for all his Tatling, the common Fate and Destiny of such rash Inveyers) left *Herina*, one of his Misses, for another to whom he erected Altars, (adoring what he so much, seemingly, despis'd) to shew with greater Solemnity, that he was more versatil and unsettled in mind than Woman: thus still we find, that they who play
upon

upon them most with their Wits,
have them most in their Wisbes.

Nor had *Xenophilus* (another of
the same Profession) any better suc-
cess, who rail'd downright, for many
years, scorned, flouted, and scoffed at
them, till at last he came into the
Company of *Daphnis*, a Fair Maid,
(as he condoles his mishap to his Friend
Demaritis) tho free before, *Intactus*
ullis ante Cupidinibus ; was so far in
Love, and captivated on a sudden,
(so it seems 'twas Love at first-sight)
that he came off pittifully with his
Victus sum fateor à Daphnide. &c. I
confess I am smitten with the Love of
Daphnis.

Such another Misfortune
had *Stratocles*, the Physi-
an ; that Blear-ey'd, old man,
muco plenus, a snotty, snivelling Fel-
low, as *Prodromus* describes him. He,
a severe Woman-hater all his Life-
time ; *Fæda & contumeliosa semper in*
Fæminas profatus ; a bitter Persecu-
tor

*Byrons Mé-
lanc.* p.461.
462.

top of the whole Sex: *Humanas Aspidēs & Viperas appellabat* ; he forswore them all still and derided them wheresoever he came, in such vile Terms that to have heard him, and replied upon his *αὐτὸς ἔφη*, his bare word, had bin enuf to have made a Man hate his own Mother : yet this doting Fool (pardon the Expression, because tho a learned Man, he deserv'd it in this particular) was taken, at last, with the Celestial and Divine Aspect of *Nupilla*, (the poor Daughter of poor *Anticles*, a poor Gardner) that smirking Wench ; that he shav'd off his bushy Beard, painted his Face, curl'd his Hair in a Glass, *comasque ad Speculum disposuit*, wore a Lawrel to cover his bald Pate, and besides was ready to run mad for her ; tho at last he obtain'd her, and when he was married (a terrible monstrous long day) the invigorated hot-Spur fir'd with Love, could not endure the Flame of his Amours till Night ;
He

He could not eat his Meat for kissing the Bride; nay, the Meat was scarce out of his Mouth, but he would needs go to Bed, without bidding adieu to the Guests.

O Res digna joco, & risu celebranda bimestri!

Thus you see the stoutest of them all come at last to their *Alma, precor, miserere mei!* Fair Mistress pity me! I waste my Life, my Time, my Friends, my Fortune, and all to win your single Favour, which is all the Favour I aim at: though they have been formerly most scurrilous and abusive in their Language, they do at length *invertere stilum*, and unsay what they formerly said with Shame and Confusion.

Witness also the great Bononian Doctor, who was once of Opinion, *Impedire studia literarum,* that Women did obstruct Men in their

Philippus Beroaldus Comment. in 6 cap. Apuleii.

their Study and Contemplation: but he recanted at last, and in a solemn manner, with true-conceived Words, did ask the World and all Women, Forgiveness. But you shall have the Story according to his own Relation: For a long time (saith he) I liv'd a single Life, and could not endure Marriage, but as a rambling Lover, *Erraticus, ac Volaticus Amator* (to use his own Words) *per multiplices Amores discurrebam*. I took a Snatch where I could get it: nay more, I rail'd at Marriage downright; and at a Publick Auditory, when I did interpret the sixth Satyr of *Juvenal*, out of *Plutarch* and *Seneca* I did heap up all the Dicteries I could against Women, but now recant with *Stesichorus*, *Palinodiam cano, nec pœnitet censeri in ordine Maritorum*, and ex'orts all Men to marry, and especially Scholars; that as of old, so they may do now, hold the Candle, as *Martia* did to *Hortensius*, *Terentia*

to

to *Tibullus*, *Calphurnia* to *Pliny*, *Pudentilla* to *Apuleius*, *Legentibus* & *Meditantibus candelas* & *candelabrum* *tenuerunt*, who held the Candle whilst their Husbands did meditate; and so (saith he) doth my Dear *Camilla* to me. And truly the Fly may very fitly be their Emblem who sport thus in jest and are wounded in earnest.

*So long the foolish Fly plays with
the Flame,
Till her light Wings are singed with
the same.*

And we may well upbraid and laugh at them with this Distich:

*If Cupid then be blind, how blind
are ye,
That will be caught by one that cannot see.*

So severe against this Sex all were not, nay many of them had a better Opinion of them; for, they ascribed all Sciences to the *Muses*, all Sweetness

ness and Morality to the *Graces*, Prophetic Inspiration to the *Sibyls*, and in my small revolving of Authors, I find as high Examples of Vertue in Women as Men. Mr. Howel in his *Epistles*.

The Divine *Plato* (whose very Infancy presaged many fair Expressions of his future Maturity) definitely professed, that among other Blessings which the Gods had bestowed on him, he had greatest cause, of all others, to give them Thanks for three things:

1. That they had made him a reasonable Creature, and not a Beast.

2. A *Grecian* civiliz'd, and not a *Barbarian*; And,

3. That he was made a Man, and not a Woman. Yet did he sometimes ingenuously confess the necessity of them, by winding up all his humane Felicity in these four Particulars: So I may have, saith he,

1. Eyes to read.

2. A

2. A Mind to conceive what I read.

3. A Memory to conserve what I conceive and read ; And,

4. A Woman to serve me at my need. Then should Adversity assail me, it should not foil me ; should an *Brathwaite's Lady's Love-Lecture. Sect. 1. pa. 423. & 424.* immerited Disgrace lye heavy on me, it should not amate me ; should my endeared Friends forsake me, by enjoying my self thus in my own Family I should laugh at the Braves of Fortune, account Reproach my Repute, and partake in the free Society of so sweet and select a Friend within me, as no Child without me could perplex me. Nay, he was angry with his Fellow-Philosopher (though otherwise a learned and brave Man) for not sacrificing to the Graces, those gentle Female-Goddesses. Some are of Opinion indeed, that he had perus'd the *Mosaical Law*, and bestowed much time in it during his Residence with his Friend *Phocian*;

an, in Cilicia. No marvel then if he found there the Excellency of their Creation, with their primary Office or Designation, being made a help for Man; and so intimate to Man, as she took her Mold from Man, as Man his Model from Mold.

But yet the Vulgar believe, that if there be no Ill in handsom Women, at least, there is inconvenience; that Tentation is there, tho the Sin be not. To this Mr. *Mountague*, in his accomplished Woman answers: When Beauty is the occasion of Ill, 'tis an Innocent that makes the Offender, and those that complain of it do as idly, as if one should accuse the Sun for dazling his sight, when he looks too fixedly on that glorious Body.

Some Buffoons have been so bold as to say, that Woman is a crooked Rib, and consequently of a crooked Temper; but that is a great mistake; for a Rib is bending, and presupposeth her pliant, not her crooked Disposition.

position. *Adam* for the loss of a Rib regain'd a better Self; had he not had her, he had liv'd an Anachoret in Paradise.

Others of the Rabble will pretend to give you a Learned Derivation of her Name; Woman, *quasi* Wo to Man; but *Nathanael de Laune*, Batchelor of Arts, *De Lawne's Translation of Du Moulin's Logic. 12. of Etymologie, p. 70.* of Cambridge, saith, Good Etymologies in the English Tongue are for the

most part taken out of *Latin*; but, (saith he) such as are drawn from the English are commonly absurd and ridiculous, as Woman, Wo to Man; and *Brathwait* in his English Gentlewoman sings thus;

*Are Women Wo to Men? No, they're
the way
To bring them homeward when they
go astray.*

Another Objection against that Sex is, That one cannot love a Woman and

and be wise; a Gross, Erroneous Tenet: for it is the opinion of wiser Heads, That One cannot truly love, and not be wise; and surely this Opinion will soon be his'd off of the Stage by Men, both young and old, or else they proclaim themselves all Fools; since Mr. Brathwait tells you, p. 288.

Look all about you; who so young that loves not?

And who so old, a comely Feature moves not?

If you object, and bid us look up to Heaven, there are but two among the Planets, Venus and Luna, all the rest are Males: you may as well argue that among the Celestial Signs there are but three human Creatures, and seven brute Animals with two inanimate, that there are more brutes in Heaven than men, would not this be a brutish Argument? And Mr. Havel in his Epistles will tell you, that he be-

believes there are as many Female as Male Saints in Heaven. But Sir, under favour, whereas you alledge, that among the heavenly Planets there are but two Females, the rest Males, it shews that Men are of a more errattick and wandring humour than Women.

Thus Men bestow ill-favour'd Names and Expressions (or rather Aspersions) on lovely things, as Women, like Astronomers, that call such Stars Bulls and Scorpions that have neither Fury nor Venome, but only Purity and Light.

But Woman was tempted first, and therefore to blame; not so for, in the first Sin her Fault was least, because her Temptation was greatest and strongest, being beguil'd by the sly little Serpent, but Man by a deceived or mistaken Woman. Man was prohibited eating the forbidden Fruit, for Woman was not then created, therefore he sinned by reason the Charge was made to him. *Whitlock's Magnetic Lady*, p. 331.

Ano-

Another Accufation is, That Beautiful Women are Scornful ; but when we think well of it, we fhall find their Difdain proceeds rather from Confcience than Vanity, becaufe they cannot endure the Idolatrous purfuits of the exceffive Praifes, which Men artificially offer up to furprize them. *Mountague's A. W. p. 105.* And they that think Women cannot be obliging underftand little of the Nature of Virtue, and are fo far from a right Opinion that they are abfolutely void of all common Senfe and Civility.

But That Womens Piety is but tenderness of Nature, or weaknefs of their Wits: thofe that imagine thus are not of my Opinion, faith *Mountague, p. 36.* and methinks they do them no lefs affront to deny them this Divine Quality, than if they fhould take their Eyes from them, which makes the beft part of the Face: befides, Piety is oftner found as well as Pity in the tender and foft-hearted, than in

in the more Rough and Robustuous
Tempers.

That Timorousness restrains Women from Courtship more than Virtue ; this is ill argued ; for if their Inclination be ill, Solicitation will embolden it. Indeed there have bin Men that have possess'd this Virtue upon occasion, where some Considerations have taken away the Merit from it. Witness *Alexander*, who testified some Constancy to *Darius* his Wives ; but to shew it was rather out of Politie than Virtue, what did he not with the *Amazons* ?

That Women are of a fearful and cowardly Temper. I cannot think that Men have reason to call Women Fearful, because they are not hasty and unadvis'd ; for they that know their Temper, will confess, they have a greater disposition to true Courage than Man ; being neither cold to a degree of Insensibleness, nor hot to a degree of Rashness. *Mountag. A. W. p. 49.*

Upon this Account, I suppose, it was more curiously than usefully, more subtilly than fruitfully demanded, why Woman might not as properly *Woe* Man, as Man Woman? And that *Arabian* Resolution retrieved from the very depth of Imagination, with much Ingenuity assailed the Question. *Woing*, said the *Arabian* Wit, is a Lovely Seeking; now we seek not for that we have, but what we have not: it is more proper for the Man in Love's Quest to seek for what he has lost, than for the Woman to seek for what she already has. The Man hath lost his Rib, and he seeks after her that has it: it is for him to seek it, who, tho he may not have it, yet he seeks to enjoy her who has it. *Brathwait*, Sect. 2. p. 442.

As to their Levity and Inconstancy, whatsoever Slanderers invent to their disparagement in that particular, we must confess they are more firm in their Passions than Men; at least,
we

we learn by the Holy Writ, that on the most noble occasion that ever offered it self, where we owe more Affection and Courage to the Service of God ; there were seen three *Maries* under the Cross, and *Mary Magdalen* constantly followed him to the very last, when the Disciples fell off, after all their Protestations of never deserting him.

Women are shallow, and unfit for Knowledge ; methinks this is to misjudge of Constitutions ; which, as the Physicians and Philosophers say, being more delicate than ours, is also better disposed for it ; but it may be 'tis an effect of their Judicious Choice to quit freely the Vexatious musings of Studie's wearisomness ; I may say without flattering them, or pretending by this Insinuation to the Honour of their good Graces, that they are capable of as many Virtues as Men ; and if sometimes they quit their claim, which they may lay to them, 'tis rather

ther out of Modesty or Consideration, than Unaptness. Nay, there have not been wanting Champions in Philosophy, Law, and History, to answer or confute Opposers, and some of them, to say truth, have not undertaken the Cause effeminately. *Plutarch* counted it worth his pains to bestow a whole Book *De Virtutibus Mulierum*.

But now adays such is the sad Fate of Females, they are depriv'd of all means to advance themselves; so that no wonder they are not publickly Famous, being forc'd to lead a retir'd Life at home; their Needle is their only Recreation, or Cloyster'd in some Nunnery, or if married, confin'd to their Husband's Humour. Men bespatter them, because their Soul is not contain'd in so rich a Cabinet; they climb by Intrusion to Honour and Dignity, not by Title or Merit, not by Rule or Divine Command, but by Strength and
might.

might. The best Land incultivated bears nothing but Briers and Thorns, where Art and Labour might bring forth Lillies and Tulips ; it is that that is often wanting to their good Inclinations and Desires, when Tyranny, or some other misfortune barrs them the possession of these fair Qualities, of which Nature has given them a Capacity.

The Oracle of *Apollo* declared *Socrates* the wisest of men ; and he confess'd, that his *Diotinia* taught him the Wisdom and Prudence which the Gods themselves judged incomparable. It was no small advantage to this Woman to instruct this Philosopher, who might prescribe Rules to all men for Life and manners. The Emperour *Justinian*, the great Civilian, would not judge of any matter till he had first given an account of it to his Wife. And *Plutarch* writes, that the Roman Lady *Porcia* endeared *Cethegus* so far, that he enterpriz'd no

Design, nor managed any Affair without her Advice and Approbation. *Priscilla* was so knowing, that she instructed *Apollo*, a Bishop, and *Aspatia* was judged worthy to teach *Pericles*. Nay, whole Nations, as well as single Persons, have honoured them for their Knowledge. The *Scythian* Women judged of Publick matters, and their Verdict was of great Esteem.

Our Antient *Gauls* divided with them the Glory of Peace and War, reserving only the Active part of Arms unto themselves, and leaving the Women the Establishment of Laws, and Preservation of Commonwealths; that was not to be done by Ignorant Persons; and one may judge in what esteem our Ancestors held them, since they allotted to the Men only the Exercise of the Body, and to the Women the Abilities of the Mind.

But Women are Deceitful, and can command Tears at will: Admit they can, and do frequently weep, it is a
great

great Argument of their Tenderness and Pity ; for a Woman, if ever she weeps, she thinks her self oblig'd so to do, because all the World is not so good as she her self.

It was a snarling Speech of a Cynique, when passing by a Tree whereon a Maid had hang'd her self, wish'd that all Trees might bear such Fruit ; but his very name implies an Answer ; it was a Dog-like and currish Expression.

The odd opinion that the *Jews* and *Turks* have of Women, that they are of an Inferior Creation to Man, and therefore exclude them, the one from their Synagogues, and the other from their *Mosquets*, is in my Judgment not onely Partial, but Prophane; for the Image of the Creator shines as much in the one as in the other.
Howel's Letters.

Some will deprive Women of their Priviledge of going abroad ; and I know what Philosopher he was
C. 4
that

that would have them appear but thrice abroad all their Life-time ; at their Christening, Marriage, and Burial ; but the reason was not their Wantonness, but his own Lust, that he might have the better opportunity to go the oftener to them at home in private ; and in truth Jealousie (which was one cause of it) is a fear which discovers not so much, as it confesseth, the Merit of our Enemy. Yet I am not so Laconically severe (saith *Burton* in his *Melancholy*) or Stoically Rigid, as to debarr Women of all Society and Meetings, they may improve them by a Civil and Moral Use, to their Advantage and Benefit, they may Converse with a modest and becoming Freedom.

The *Latin* Tongue styles a Friend *Amicus*, a Sweet-heart *Amica* ; and in this that Language is Injurious to that Sex, as if it were incapable of any kind of Familiarity or Friendship, but in way of Marriage. *Fuller* in his
Holy

Holy State ; but daily Experience confutes this Argument, and therefore 'tis not worthy an Answer.

But the *Herculean* and Irrefragable Argument is still to come ; viz. That Women are subject to paint, which is a kind of Self-Adultery, a Metamorphosis of God's Works, &c. But one of the best Wits of our Nation hath penn'd a Treatise in Defence of it, call'd Auxiliary or Artificial Beauty ; who saith, It is but a Fixation of Nature's Inconstancy, and is no more Adulterating of God's Works, than to die Wool, Linnen, or Silk, out of their Native Simplicity, or to wash the Scurf and Filth off, which riseth naturally from our Bodies by Sweating or Evaporation.

It is no more the Adulterating of Nature, than the applying of sweet Smells and Scents to our Clothes, Bodies, or Breath ; not only as a Delight, but Remedy to the Native Rankness or Offensiveness

which some Persons are subject to, both in their Breath and Constitution, which not to Cure, or alter by Art, is to condemn such Persons (otherwise not ill Company) to Solitude, by reason of those very Savours, which make them fitter for Cells than Society.

We cannot, (that is, we may not) make one hair of our Head white or black, Matthew 5. 36. So Men may not, by the same reason, that are Mad, be restrain'd from their Extravagancies, because God hath afflicted them; so Sick men must bid Defiance to all Physicians, accounting them as so many bold Giants, or Monsters, who daily seek to fight against Heaven by their Rebellious Drugs and Doses, prescribed in strange affected Terms of Art, and ill-scribed Bills, which seem to be as so many Charms or Spells. So Lame Men may not either use Crutches to supply the weakness of their Legs, or to shore up the totter-

tering frame of their Body. Any one undoubtedly may lawfully redeem himself from the uncomeliness of such an untimely Accident, by dying his Hair, or by using a Perruque suitable to his greener Years, without interfering with our Saviour's meaning, that we cannot make one Hair white or black, which only shews the unchangeable Bounds and Principles of Nature, as to God's Fixation and Providence in all things; but not to forbid the Ingenious Operations of Humane Art and Invention, to which the Works of God in Nature are subjected, so far as they are managed within the Limits of Moral Intention and Religious Ends.

It seems to me no better than a strait-lac'd Superstition, which thus pinches God's Bounty, and a Christian's Liberty, which makes Christianity such a Captive to such unnecessary Rigors and peddling Severities, as if it were never in a due Posture
and

and Habit, till its Nails be pared to the quick, and its Hair shaven to the Skull. To be Godly, it is not necessary to be ugly ; nor doth Deformity add any thing to our Devotion, God's Mercy to our Souls, denies us not due care and consideration of our Bodies.

After these Methods of Holy Ill-husbandry, we must let our Fields and Gardens be oppressed under the Usurpation of Brambles, and the Tyranny of all evil Weeds, which are the Products of Providence, as well as the best Herbs and Flowers ; and you may not by the invention of Artificial Day, supply the Sun's absence with Candle or Torch-light, nor dispell the horror of that Darkness which Providence brings over the face of the Earth in the Night. You may as well discommend a Glass-Eye, when the Natural one is out. Surely Face-mending is no sin, nor to help a wither'd Autumnal Complexion no Crime ;

Crime; nor to fill up the Ranks and rotted Files of the Teeth with Ivory Adjutants and Lieutenants.

The Sarcaſm which was uſ'd by a Witty and Eloquent Preacher, whom we both heard at *Oxford* (meaning the two Ladies diſputing about Painting, in the Treatiſe of Auxiliary Beauty) who ſpeaking againſt the abuſe of Womens Ornaments, inſtanced in *Jezabel's* being eaten with Dogs, as ſhewing (ſaith he) that a Woman ſo poliſhed and painted was not fit to be Man's meat; which Expreſſion had more of Wit and Jeſt in it, than Weight or Earneſt, as if the Heart received finful Infection by any Colour or Tincture put to the Face, more than it doth moral defilement by any thing that enters into the Mouth.

To deprive Women of Additional Arts, is to reduce them from the Politure and Improvement of after Times and Experience, to their firſt Caves and
Cot-

Cottages in primitive Skins and Aprons.

St. *Jerom*, writing to *Gaudensius* about the Clothes of young *Pacutula*, seems to excuse the Curiosity of Women, in very remarkable terms. Their Sex (saith he) is curious in Ornaments, and studies naturally the Sumptuousness of Clothes; insomuch as I have seen many chaste Ladies that dress themselves very costly, without having any aim in their Designs, but their particular Contentment, by a certain harmless Complacency or Satisfaction. This Inclination is so natural to them, as heretofore many Ladies did intomb their Ornaments with themselves, to carry into the other World that which they had acknowledged so much in this.

It is true, there is a Story, That *Cesar* seeing his Daughter *Julia Augusta* too curiously brave, considered her a great while without gracing her
with

with a Word, expressing his Dissatisfaction by his Silence. The next day seeing her more modestly dress'd, he told her with a smiling Countenance, that that Habit better became the Daughter of *Augustus*: but the Reply of this Princess was not less considerable than the Admonishment of the Emperour; I was dressed Yesterday (said she) for my Husband, but to Day for my Father.

But they will object, That Painting is an adventitious Stealth, a bastardly kind of Adoption.

You never are jealous of any Scarlet, Crimson, or purple Tincture in your Cloaths, wherein you please your selves more than in deader colours: they are but the simple Juice or Extract of some innocent Herb, Leaf, Flower or Root, of which no other use in Physick or Food can be made.

Beauty is a great Blessing among those little momentary ones which
our

our Dust is capable of; and artificial helps of Beauty carry with them their own Antidote, while they are Monitors of our Wants and Infirmities, which like the swallowing down the Stone keeps us from surfeiting of the Cherries we eat: and the remedying of Deformity, by artificial Applications can be no more a Temptation to Pride than the use of Crutches and Spectacles to those that are lame and dim-sighted. We read no where in Scripture that the Beauty and Bravery of Colours is either forbidden or reprov'd, unless unseasonably worn, when God calls for Sack-cloath and Blackness of Face. *Lydia*, a Seller of Purple, *Acts* 16. 14. (whose Dye or finer Tincture was of more worth than the Substance it self) yet is not forbidden, when she was converted to be a Christian, either to dye or sell any more of that rich Colour. Against this honest Liberty of Painting nothing wars so much as Prejudice, and a kind of Wont-

Wontedness to think the contrary.

Mr. *Downam*, in his *Warfare*, c. 14. calls Painting the Devil's Invention, a Sin, not only in the Abuse but the very Use, &c. He brings *Tertullian* arguing against it as the Devil's counterfeiting and mocking of God, &c. And he quotes St. *Cyprian*, telling the veil'd Virgins, that the Devil, by these Arts, doth but distort and poison what God hath made handsome and wholesome. He might have added many more, as I find in our *English* Authors, who produce the Authority of St. *Ambrose*, St. *Austin*, St. *Chrysostom*, and St. *Jerom*, against all additional Beauty.

No Soul was more shaken than I was (saith the Author of *Auxiliary Beauty*) in the minority of my Judgment, when I had more of Traditional Superstition than of Judicious Religion, and valued more the number of mens Names than the weight of their Reasons. And now out of the Non-age

age and Minority which kept me in the Wardship and Awe of Mens Names and Number, I considered that these alone signified no more to make up any Reason, or to prove any Sin, (in point of Conscience) than so many Counters can make up a Sum, which have no Figures before them.

Good and Great Men are not set beyond Mistakes.

They might Decree possibly these Helps in some Women, not as absolutely evil, but as inexpedient and needless in those times of Persecution, when they were to be married to the Faggot and Flames. They do not oppose things of this Nature argumentatively so much as oratoriously; not denying the use of them to some Persons, in some Cases, at some times, but the Abuse of them. Besides, their greatest strictness seems to have been to Votaries or reserv'd Virgins.

How did many great Ministers inveigh against *Tobacco* in the Pulpit, before

before they generally fell to taking it themselves; fancying at last, that they never had more devout Meditations or sharp Inventions, than those which were begun by the Midwifery of a Pipe of *Tobacco*. Their Report seems fitted to the Polity and Bent of those Times. Mr. *Downam* did not distinguish between the thing done, and the End, or Mind of those that do it; as if the sober Relief of a pallid Infirmary, or the modest Study of outward Decency, were the same thing with Pride, Levity, and Wantonness. At the same rate he may inveigh against quenching one's Thirst, or drinking to Chearfulness, because of the sordid consequences of Drinking, Riot, and Debauchery.

His other heap of Arguments are only assertory, not prefatory; he makes it not good, that it was an absolute Sin in the use, but neither by any Proofs, or pregnant Reason, or God's Word.

But

But all are lewd and wanton that use it, saith he ; and this is as harsh as rash for him to maintain : and how could he in Charity do it, unless he had known their Hearts that use those Arts. Thus, like a mad Man with a Sword, he lays about, and smites all that come near him. Very few examine the Marrow and Inside of things, but take them upon the credit of customary Opinion. Few Mens Judgments are so died in Grain, but they will fade and discolour, being for the most part dip'd by vulgar Easiness in common Opinion.

To conclude this Particular, all is but verbal painting or oral colouring that is used against Artificial Handsomness, or Auxiliary Beauty ; or like the ratling of Hail upon Tiles, which neither wets with Moisture, nor pierceth with it's Strokes and Noise. But that which I wonder at is, that Men should rail against Women for that which they themselves are more criminally

minally guilty: witness *Hortensius* the Roman Orator, who spent half the day in beholding and dressing himself in a Glass instead of studying his Oration; and *Stratocles* the Physician, that painted his wither'd Face and adorn'd himself to court his Mistris.

But truly I cannot yet see, but that in the height of religious Severity, it may be put among those venial Vanities of Humane Life, of which no stricter account in point of Morality need to be given or exacted, but only that Divine Intelligence by which God in innocent Freedom, as a Father to a Child, gives us leave to adorn and please our selves without any of his Displeasure.

But admit, when all is said and done, that Women when they prove bad are a sort of the vilest Creatures imaginable, yet still the same Reason gives it, *Corruptio optimi est pessima*, and this also will tend to their Advantage in despite of all Opposers.

Thus

Thus they seek to murder Womens Reputation whenas they destroy their own; for, the Calumniator is but another *Pigmalion*, the Artisan of his own Misfortune, and indeed, is a Murderer, *Tres uno perimit idem*; he kills three at once, *viz.* Himself, the Party that hears it, and the Person from whom he detracts. But, how truly do these Females trace the Method of Charity, to suffer all these opprobrious Scoffs and Scurrilities without reaction! Alas! they know that if Reason cannot curb their lashing Tongues, their Dispraises will, after the manner of the *Tartar's* Bow, shoot back upon themselves from whence they came. They do but with the Wolves of *Syria*, bark against the Moon, which is out of their reach; for their Virtues sit above Mens Calumnies; their Excellency is such, that it needs not the reedy under-proping of vulgar Opinion: they understand, that Neglect will kill an Injury sooner than Revenge.

venge. Besides, they may ever expect weak blows where they find strong words. Woman scorns to flame at every fiery Tongue's Puff; for the Crackers of the Brain and Squibs of the Tongue will dye alone, if not reviv'd, and the best way to have them forgot by others, is first to forget them her self. She has a Spirit planted above petty wrongs: the Temper of her *Genius* is too Stoical to be sensible in the least of the weak Assaults of that Cowardly Pigmy, Detraction, whom handsomly to overcome, is to scorn.

By such Obloquies Men think to debase Women, and all to as little purpose as to cast Chains into the Sea, or to tye the Ocean with Fetters; and these frequent Dispraises at best are but the Faults of uncharitable Men; But alas! she that will question every disgraceful word that is spoken of her, shall have few Friends, little Wit, and much Trouble.

ble. Let them consider, that if there were neither Malice, nor Enemies in the World, there are few Things so sure, or so true that cannot be taken divers ways; and if we examin well all our Actions, it seems that they are all subject to Interpretation and Dispute, *Mount. A. W. p. 27.*

It is not to any Man given absolutely to be absolute; and Fools are the greater number among them; for Wise-men are like Timber Trees in a Wood, here and there one. *Feltham's Resolves.*

Thus Men puff up themselves as big as Pride and Vanity can make them, with a conceit of their own Meritoriousness; tho it be a fordid thing for a man to be the Herald of his own Praise: But it may be said of these Airmongers as it is of the Cameleon, which is *Nil præter Pulmones*, Nothing but Lungs, or of the Nightingale, *Vox & præterea nihil*, nothing but Voice; so that as it was

was said of *Trajan* the Emperour, when he vaunted his *Parthian* Trophies before the Gods ; they may, he said, as justly to be *φθγγόμενοι, μάλλον ἢ λέγοντες*, more respecting a sound of Words, than a sound Matter.

But when all is done, since men assume so much to themselves and derogate so much from Females ; Let any Man rake all the History in the World and find out among them if he can, such a covetous *Midas* as to wish the very Meat he eat to be turn'd into Gold, or such a passionate and incompatible Revenger as with *Silla* never to forgive, nor forget the Injury done him by an Offender ; or such a marrow-eating, envious Tetter, as *Ctesiphon*, who macerated himself in the Prosperity of another ? or such an Idolater of Honour as *Themistocles*, who could not sleep for the Ambition he bare to the Triumphs of *Miltiades* ? or such a Glutton as *Cambles*, who devour'd his own Wife in Bed, and

the next morning, finding one of her Hands in his Mouth, swallowed it ? or such a Gulo as *Vitellius* or *Heliogabalus* ; the former whereof had serv'd up at one Feast 2000 Fishes and 7000 Birds ; the latter had his Table cover'd at a single Supper with 6000 Ostriches ? or such a Gourmand as *Maximinus*, who devoured every day 40 pound of Flesh, and drank five Gallons of Wine ? or such a Catamite as the *Bithynian*, who was a Woman for all Men, and a Man for all Women, an equal Agent, or Patient to satisfy Nature ? or such a lazy Lollard as *Margites*, who never dig'd, plow'd, sow'd, nor ever did any good all his Life long, but slept out his time in a sluggish posture and useless manner ? or such a *Ludus Amoris*, a Cupid's Whirlegig (as *Juno* calls *Jupiter* in *Lucian*) who was so often changed into Shapes ; for *Europa* into a Buck, for *Ægina* into a Flame, for *Danae* into a Shower of Gold ; for *Astræa*
into

into an Eagle, for *Leda* into a Swan; for *Antiope* into a Satyr; for *Mnemosine* into a Shepherd, for *Dois* into a Serpent; for *Calisto* into a Wood-Nymph, or Nun? or such an Apostate as *Julian*, or Atheist as *Lucian*, who, tho rare Wits, and their Images were to be had in esteem for their Ingenuity, yet were they to be spurn'd at for their Impiety? Thus you see, notwithstanding all this, how envious Men seek to envenom the Names of Women, and inveigh against them in such terms as you have heard, with many other as groundless, as bitter Sarcasms, that a Beast hath Wit enuf to apprehend the heinousness of such obloquies; so scandalous, that I cannot forbear crying out with the Poet *Horresco referens*; I blush at and abhor the farther Repetition of them, and scorn to sully my Paper with such black scandals, or teach my Pen such undutiful Language. And tho this be more than Statute madness in Men, yet

such Carpers *ubique stabulant* ; but such they are, and only such who have vomited out of their Souls all Remnants of Goodness, and who can expect a sweet Breath out of such foul Stomachs ; and their very Reasons, if any, are but the scum of base Malice, the Fruits of Choler adust, and the Evaporations of a Vindicative Spirit ; and yet notwithstanding all these high Provocations, ungentile and gross Affronts, methinks I hear that undaunted and deserving Sex acquiesce patiently with this Requiem, and conclude,

*Their Praise or Dispraise is to me
alike ;*

*Th'one doth not stroke me, nor the
other strike.*

In Examination of the whole Sex, we shall find, that all makes more for their Honour than most men have acknowledged. *Socrates, Plato, Aristotle*, and several others, have commended

ded them: and to compleat all, let us hear what the snarling Cynick *Diogenes* says of them, who was composed of nothing but Gibe and Jest. He calls proper Women Queens; *Quod facerent Homines quod præciperent*, because men were so obedient to their Commands; so that it appears before these late years of Phrenzy, there was a time (and pitty 'tis so good a time had ever Wings to fly away) when due Reverence was paid unto that Sex, whose just praise is a Task will dull the very Edge of Rhetorick, and I fear I shall fully it in the delivery. Here is a Field for an Orator to use Eloquence in. Here is a Subject fit to put Phancie upon the Rack, and torture Wits, as Agues do Physicians. But as *Dr. Brown*, in his *Religio Medici*, has it, where there is an obscurity too dark for Reason, it is good to sit down with a Description or Adumbration. A purer Substance is defin'd by a combin'd Heap of Negatives.

tives. Ask what a Spirit is ! The reply will be it hath no Matter. No other ways can I define a Vertuous Woman; she is not as others are; what seems perfection in others it is her perfection to want. All the World is but her *Periphrasis*. She is the best Creature that ever the Universe brought forth from the Birth of Time till now. A Person in whom the Sum and Abridgment of all Perfection meet, like Paralels in their proper Center. She is a pretty piece of Flesh and Blood printed in a fair Letter and neatly bound up; no Man that is Master of Reason, but would be glad to take her with her Errata's, if any. She is a heap of Wonders able to amuse the clearest Understanding.

— *Quæ sparguntur in omnes
Intermixta fluunt, & qua divisa
beatos
Efficiunt, collecta tenes —* Clau-
dian. I. Panegir.

She

She was born Fair and Good, to shew, that Nature is no Step-mother to that Sex, how much soever Men (Sharp-witted only in evil speaking) seek to disgrace them.

When Providence first cleav'd our Sire, and made *Eve* out of *Adam*, she was created his Equal, only the difference was in the Sex, otherwise they both were Man. Her Body is more admirable and Beautiful than Man's, fuller of Curiosities and Nature's Wonders, both for Conception, and fostering the produced Birth. And can we think God would put a worse Soul into a better Body? Nay, if the Philosophical Maxim holds good, *That the Temperature of the Soul follows that of the Body*, we must necessarily conclude, that as her outward, so her inward Affections must be more purely refin'd. When Man was created, 'tis said, God made Man, but when Woman, He Built her; as if he had been about a Frame of Ra-

rer Rooms, and more exact Composition. *Finxit Hominem, Ædificat Costam* ; so that Man was but *Figmentum*, Woman *Ædificium*. If Place can privilege her, we find her built in Paradise ; She was form'd on that Holy Ground where Angels resorted, whenas poor Man was made in the open Field with four-footed Beasts. Thus the Place, Name, and Matter of which she was form'd is more Noble than Man's. 'Tis certain, they are by Constitution Colder than the Boyling Man, and so by consequence more Temperate ; 'tis Heat transports Man to Immoderation and Fury ; 'tis that which hurries him to a Savage and Libidinous Violence. When a Woman grows bold and daring, we say she's Impudent, and too like Man ; in our selves we magnifie what we condemn in her ; Is not this Injustice ? Every Man is so much the better, by how much he comes nearer God. Man in nothing is more like God, than in being

ing Merciful, yet Woman is far more Merciful than Man, it being a Sex wherein Pitty and Compassion hath dispersed far brighter Rays. God is said to be Love; and Women exceed every where for transcending in that Quality. 'Tis Injustice then in Men to pass Sentence upon them before they be heard. They have ever held the Parliament, and enacted what they will, not permitting them to speak; therefore in this Case let the Divine *Seneca* be their Advocate, and speak for them;

*Qui statuit aliquid parte inaudita
altera;*

*Æquum licet statuerit haud æquus
fuerit.*

Thus far *Feltham* in his Resolves;
With little Alteration.

From the Order and Method of the Wise Architect of the Universe; we may infallibly conclude Woman the more Excellent Creature.

Incorrupt things were first made, as Stars, Planets the ChrySTALLINE and *Primum Mobile*; then Minerals, then Plants and Trees, then Sensitives, then Man, and last of all Woman, as being the Perfection of the Creation. Woman was last in Humanity and first in Divinity. The Blessed Virgin brought forth the Blessed Babe, that made Man Blessed, without the help of Man. *Jacob* got his Blessing by his prudent Mother. When our Saviour arose he appear'd first to a Woman. In the Sacred Pages we find it recorded, that the Male Children were slain, the Female sav'd.

Conelius Agrippa the Woman's professed Champion, and their Attorney General; (quoted by *Whitlock* in his *Magnetick Lady*) He begins his Argument from the very name חַיָּה *Chauva* signifying Life; and *Adam*, but Earth (tho the prating Rabbins sport another derivation from חִיָּה *Chiya* to tattle.) from the order of the Creation he Argues her Excellency and Per-

Perfection. She was created last of all, and so admitted into this World, *tanquam Regina in Regiam paratam*, like a Queen into a ready furnished Palace. Besides, her Matter was not of so low an extract as *Adam's*, but of finished Man (whose prime material was ruder Dust) was this rare piece made; hence it is, that there is a greater Eminency of Beauty generally in that Sex than in the other; so as what Beauty the World it self contains in severals, seems to be contracted in this Model, that all Creatures might reverence and admire this compleat piece. Nor is it *fabulous*, that Spirits themselves have bin enamour'd with some Women: We read their Beauty spoken of throughout the whole Book of Truth, with more signal Observations than that of Man. She is the Confirmation and Perfection of Man. *Idcirco illam omnis Homo amet necesse est, &c.* Who therefore can but love that Sex? Who ever hates it must needs
be:

be a Stranger to Virtue, Courtesie and Humanity it self. Can any Lady forbear giving this their Attorney a Fee? Nay, one of our own Nation saith in plain homely terms, He that loves not a Woman suck'd a Sow ; and questionless he must be either Barbarous or Divine, that's Proof against the Charms of Female Beauty. What Heresies or Errors were ever broached by Women? Christ was betray'd, abus'd, and crucified by Men, not Women ; for *Pilat's* Wife did use all possible means to dissuade her Husband from pronouncing so Unjust a Sentence, as that was against our Saviour. By his very *Peter* deny'd, only the Women accompanied him to the Cross : and no small part of the Schole-men affirm, *Ecclesiam tunc non nisi apud solam Mulierem, puta Virginem Mariam mansisse* ; That the Church of Christ remain'd then only in the Virgin *Mary* : Nay, Women were the first Trumpets to publish the Resurrection.

If any should out, of *Aristotle*, allege,
 That Men are more Noble, Wise, Vali-
 &c. then Women; I demand what
 Men of the most Eminent hath not
 this Sex out-done? but we will pro-
 duce *Aristotle* against *Aristotle*, and
 answer the Stagirite by the Stagi-
 rite, tho their profess'd Enemy, and this
 his own Argument. That kind or
 Rank of Creatures, whose best is bet-
 ter than the best of any other; even
 that kind it self is better than any other
 kind; but such is the Virgin *Mary*
 (the best of that Sex) above St. *John*
Baptist, the greatest of the other Sex,
 (according to our Saviour's own Ar-
 gument, *Matth.* 11) so that but na-
 ming the Virgin *Mary*, the Cause is
 carried for that Sex against the Di-
 vinity of the Male. To go on;
 How many do we reade in Scripture
 condemned to Eternal Torments, but
 not Women? whence came the first
 original of all Vices? Did not in
Adam all die? not in *Eve*. Did not
 his

his eldest Son *Cain* first open Hell Gates? *Lamech* was the first Digamist; *Noah* the first surpriz'd with Wine. Run through all the Vertues, you will find the Women so Famous, that some of them excelled Men; for Virginitie, the Virgin *Mary*; for Prophecy, *Moses's* Sister; for Constancy in the Faith, *Esther*, *Ruth*, *Mary Magdalen*, that believed when the Apostles doubted; and for Martyrdom that rare example *Maccab. 2. 6.* Have not Women in Martyrdom equal'd the number of Men? and to complete the History of that Truth, *Ne cui dubium Mulieris ea omnia posse quæ Viri*, That Women doubtless can and have done whatsoever Man hath done. In Priesthood was not *Melissa* famous among the Heathens themselves for a Priests *Mera* to *Venus*, *Iphigenia* to *Diana*; & in nostra Religione licet mulieribus Sacerdotii functione interdictum sit, scimus tamen Historiis proditum Mulierem aliquando mentito Sexu

Sexu ad Summi Pontificatus apicem conscendisse; (I give you his own VVords, because *Agrippa* (tho a Catho-lick,) is so ingenious as to confess a Pope *Joan*) Even in our own Religion tho we forbid VVomen the Priesthood, yet History assureth us of a VVoman that arrived at the Popedom, and she rul'd for two years or thereabout, as well as the best of them. Thus, saith he, I have prov'd the preeminence of VVomen by their Name, Order of Creation, Nature, Religion, &c. *Ne debitas illis Landes, &c.* lest I should hide a Talent intrusted to me, if I should conceal what Truth hath said for them, p. 334. and 335. *Whitlock's Mag. Lady.*

Women are made of purer plastical Ingredients; there went more refin'd Stuff to their Composition than that of Man: for, if Man be of never so fine a Paste, if he wash his hands in the clearest Water, in several Basons, never so often, yet he will leave some
foul-

foulness and feculencie behind; but a Woman can wash and leave the Water at last as clear, fair, and limpid as when it came from the Source or Fountain it self in few times washing. As to their Modesty, take this Example; The Daughter of *Pythagoras* being demanded what most shamed her to discourse of, made Answer, *Ταῦτα δὲ ἄγυνή κέκλυμαι*, Those Parts which made her Woman. And if that of *Justin* be true, *Vera mulierum ornamenta Pudicitiam esse, non Vestes*, That Modesty is the best Apparel of a Woman; They have the best Ornaments: *Heylin*. So modest they are when alive, that they cannot enter into Company without a Maiden-blush; nay, 'tis proverbially call'd a Maiden-blush, as if they only had a Patent to dye that Colour, tinctur'd like a fair Morning in *May*. And if we may believe *Pliny* the great Naturalist, one of Nature's Prothonotaries (who had strip'd her to her Smock, and lay with her as famili-

familiarly as a Wife) they retain this Grace of Modesty even after Death; for if a Woman be drown'd, she swims with her Back-parts upward, the Man with his Belly; but such Cases as these must not be argued in the Common Pleas. Nay, the Woman swims, the Man sinks, if they fall into the Water. Man's Head, his greatest Ornament, is sometimes deform'd with Baldness; but on the contrary, Women retain their Ornamental Tresses to the last.

Fonseca is of Opinion, and so am I, that there is something in Woman beyond all humane Delight; a magnetick Virtue, a charming Quality, and powerful Motive to incite Love and Affection. Nay, *Alexander* being much in Love with *Apelles*, as one highly rapt with the Exquisite-ness of his Art, propos'd him that Model for his Task, which he of all others affected most, commanding him on a time to paint *Campaspe*, a Beautiful

tiful Woman, naked: which *Apelles* having done, the Picture wrought such an Impression on his Affection, that *Apelles* fell in Love with her; and *Alexander* perceiving it, bestow'd it upon him. If such impressive motives of Affection draw Life from a Picture, what may be conceiv'd by the Substance. To illustrate this, there is a Story recorded in the Lives of the Fathers, concerning a Child who was educated in a Desert from his Infancy, by an old *Eremite*. Being come to Man's Estate, he accidentally spied two Comely Women, wandering in the Woods, and inquir'd of the Aged Father (having never seen such Amiable Creatures before in his Life) what they were? The *Eremite* told him they were *Fairies*: (here note by the way, tho *Eremites* pretend never so much Religion and Sanctimony, they can now and then swallow a Lye without choaking, as well as vitious Persons) After some tract

tract of Time, being in Discourse, the Old Man demanded of him which was the pleasantest and most delectable Sight that ever he saw in his Life? He readily replied, the two *Fairies* he saw in the Woods; so that indubitably there is in a fair and beautiful Woman a magnetick and natural, inbred, attractive Faculty, which moves Man to love her.

But we need not have rambled in the Desert to prove this, since we have a Confirmation thereof at home; An Ambassador, who being to be entertain'd by Queen *Elizabeth* (where the greatest State was still observ'd) first passed through a Lane of the Guard in their rich Coats, next through the Gentlemen-Pensioners, and so through all the greater Officers, the Lords, Earls, and Counsellors. The Queen sat there in State at the upper end of a long Gallery, which when the Ambassador was to enter, the great Ladies, of either side, richly

richly attir'd, were placed ; through the midst of whom, as he passed along, he, so amazed at the State, or admiring at their Beauties, cast his Eyes first on one side, then on the other, and that not without some Pause, as if he had been to take a particular Survey of all their Features ; but by degrees coming toward the Queen, who sat like *Diana* among her Nymphs, or *Ariadne* with her Crown of Stars, instated above the lesser Lights, to give him Entertainment ; and observing his Eye still to wander, thus bespake him ; *Averte oculos, ne videas vanitatem*, to whom he suddenly replied, *Imo potius mirabilia opera Dei*, such wonderful Fabricks are Women. And this confirms *Plato's* Opinion, That Beauty is a humane Splendor amiable in it's own Nature, that has the power to ravish the Mind with the Eyes. And Mr. *Mountague* saith, Those that adore or despise Beauty offer too much or too little to the
Image

Image of God ; for we as seldom find Beauty without Vertue, as Ugliness without Mischief : and heretofore deformed Ministers have been rejected from the Temple ; let us not therefore believe ill of Beauty, since God himself hath thought it necessary for those that approach his Altars.

Heliogabalus from a Priest of the Sun rose to be Emperour of all the World for his Beauty ; and the Face of *Scipio* the *African* subdued many a Barbarous Nation, without so much as drawing his Sword.

In the expression of the Affection, which requires a great measure of Discretion, we shall find a more rare Temperature in the Feminine Sex ; they can shadow their reserv'd Love with a Discreet Secresie, and an absolute Command (of what Soveranizeth most in the contrary Sex) declining the seeming grounds of Jealousie : or if they fall in Love, as they are subject to Passions as well as we,
so

so Modest they are, that they will suffer, rather than discover their Affection: witness that fair Lady *Elizabeth*, Daughter to *Edward* the Fourth, who being Enamor'd with *Henry* the Seventh, that noble young Prince, and newly saluted King, she brake forth into this passionate Speech: O that I were worthy of that comely Prince! but my Father being dead, I want Friends to motion such a Matter. What shall I say? I am all alone, and dare not open my Mind to any. What if I acquaint my Mother? Bashfulness forbids. What if some Lords? Audacity wants. O that I might but confer with him! Perhaps in Discourse I might let slip such a Word as might discover my Intention. Modesty in Women is like the Angels flaming Sword, to keep vile Men out of the Paradise of their Chastity.

The four Parts of the World had been lost for want of a certain Name, and utterly unknown but for Women.

What

What were the 9 Muses ? The 3 Graces ? The 12 Sibils ? *Minerva* the Goddess of Wisdom ? and the watchful *Hesperides*; were they not all Women,

We may from Birds derive Womans Prerogative. The Eagle is Queen of the winged Inhabitants of the Air ; the Phoenix but one, and she a Female too ; but the killing *Basilisk* is accounted King of Serpents.

Next consider her under the Notion of a Wife, and you shall find more Argument of Praise and Admiration than the contrary, if the most Refined Wits of the Times are in the right, some of whose Opinions shall be insisted on; for should they be all amass'd and heap'd up, the Contents would be too large for one Volume : and first of Marriage it self.

Marriage, (saith the learned Apostle of the Gentiles) is Honourable ; and well he might ; for God

*St. Paul. Heb. 13.4.
Smith's preparative
to Marriage*

honou-

Honoured it himself. It is Honourable (as one of our own Divines hath it) for the Author, Time and Place. For the Author, because it was ordained by himself, whereas all other Ordinances were appointed of God by the Hands of Men, or Angels. For Time; for it was the first ordinance God instituted, and that in the state of Innocence, before Man had any other calling, he was call'd to be a Husband; therefore it hath the Honour of Antiquity, because it was the first, and consequently the most Antient Ordinance.

For Place; Marriage was instituted in Paradiſe, in the happiest Place, and so hath the honour of Place above all other Ordinances.

As God the Father Honoured Marriage, so did the Son, not only by his Birth, but Miracles; for the first Miracle the blessed Jesus wrought, was at a Marriage in Canaan, *John* 2. 6. where he turned Water into
VVine,

Wine. Nay farther, he honoured it with his Praises, *Matt.* 22. 2. for he compareth the Kingdom of God to a wedding, Verse 11. and Holiness to a wedding Garment; *Cantic.* 5. 8. Nay, he himself is said to be wedded; all which premises, if seriously and duly consider'd, do sufficiently and undeniably evince the Honour of a Marriage State, let the single chatter what they please.

Next, as to the Wife, take her ensuing Character. A Wife is a Man's best Moveable; one that is *Sr. Tho. Over-* more than a Friend, less *bury's Wife.*

then Trouble; a Scions incorporate with the Stock, and equal with him in the Yoke. Nothing pleaseth her that displeaseth him; She is Relative in all, and he without her is but half himself; she frames her Nature to his howsoever. The Hyacinth follows not the Sun more willingly. Stubborness and obstinacy are Flowers, that grow not in her Garden. A Husband with-

out her is a misery in Man's Apparel ; and if Age hath snow'd gray Hairs upon his Head, She is both a Staff and a Chair, to ease and support him. She is his absent Hands, Eyes, Ears, and Mouth, his present, and absent all.

The good Wife never croseth her Husband in the Spring-tide of his Anger ; but stay's till it be ebbing-VVater. Her

Fuller's Holy State.

Carriage is so Modest, that she disheartens VVantons, not only to take, but even besiege her Chastity. Her Children, tho many in number, are none in noise ; steering them with a look, whither she listeth. A great and eminent Divine of this Modern

Age, a Man scarcely to be parallel'd for Sanctimony,

George Wicelius.

by twenty six Arguments commends Marriage, as a thing necessary for, most laudable and fit to be embraced by all sorts of Persons : and is persuaded withall, that no man can live and dye religiously, as he ought

to

to do, without a VVife. These are his very words; *Persuafus sum neminem posse, neque pie vivere, neque bene mori citra Uxorem.* Let all Stale Bachelers that seem to boast of their Resolution against, and Aversion to so sacred an Ordinance as Matrimony, ruminate on this; He is an Enemy to the Kingdom of Heaven, injurious to himself; destructive to the VVorld, an Apostate to Nature, and a Rebel against Heaven and Earth, who declines Marriage and leads a single Life.

The *Hebrews* have a saying; He is not a Man, that hath not a VVoman, *i.e.* a VVife: for tho Man alone may possibly be good, yet it is not good for Man

Secker's wedding Ring.

to be alone. As for the Catholicks, who exact the Virgin state so extravagantly; it is like him that commended Fasting, when he was cloy'd with Feasting. Where there is no Generation, there can be no Regeneration; the Church could not be expatiated without Marriage.

It was a Question that one put to him; who said, Marriage Peoples the Earth, but Virginitie Heaven; How can the Heaven be full, if the Earth be empty? VVilt thou condemn all for the Faults of one? as if it were true Logic, because some are Evil, therefore none are good. To blast thy Helper is to blame thy Maker. Is a solitary as good as a married Life? then can one string make as good Harmony as a Consort. God commanded *Abraham* to do as his good VVife *Sarah* commanded. A happy Couple! He joying in her, she joying in her self; but in her self, because she enjoyed him. Both increased their Riches to each other, each making one Life, double, because they make a double Life, one; where desire never wanted Satisfaction, nor Satisfaction bred Satiety: He ruling, because she would obey; or rather, because she would obey, he *id. ib.* therein ruling. Nature when a Female was first born, vow'd her a Woman;

man ; and as she made her the Child of a Mother, so to do her best to be Mother of a Child. She gave her Beauty to move Love, Wit to know Love, and an excellent Body to reward Love.

James de Voragine, upon those words in the second of *Genesis*, *Adjutorium simile*, &c. by an honest Jury of Arguments proves the excellency of Marriage above Virginity ; as followeth ; viz.

1. Hast thou Riches ? Thou hast one to keep and increase them.

2. Hast thou none ? Thou hast one to help to get them.

3. Art thou in Prosperity ? Thy Happiness is doubled.

4. Art thou in Adversity ? She'll Comfort, assist, and bear a part of thy Burthen to make it more tolerable.

5. Art thou at home ? She'll drive away Melancholy.

6. Art thou abroad ? She looks after thee going from home, wishes

for thee in thy Absence, and joyfully welcomes thee at thy return.

7. Ther's nothing delightful without Society ; no Society so sweet as Matrimony.

8. The Band of Conjugal Love is Adamantine.

9. The pleasant Company of Kinsmen increaseth, the number of Parents, Children, Brothers, Sisters, and Nephews, is doubled.

10. Thou art made a Father by a fair and happy Issue.

11. *Moses* curseth the barrenness of Matrimony, how much more of single Life?

12. If Nature her self escape not Punishment, surely thy Will shall not avoid it.

Heinsius (a Learned man) saith, *Nemo in Severissima Stoicorum Familia*, &c. There will not be found (I hope) no not in the severe Family of the *Stoicks*, any one Person that will refuse to submit his grave Beard and super-

supercilious Look to the clipping of
 a Wife, or disagree from the rest of
 that Sect in this Particular. Women
 are stiled by our ingeni- (a) Lord Verulam
 ous (a) Lord Chancellor, in his Essays.

*Deliciae Humani generis, solatio Vitæ ;
 Blanditiæ noctis, placidissima cura Diei ;
 Vota Virum Juvenum Spes, ---*

And the *Venusian* Poet sings sweetly,
Felices ter, & amplius

Quos irrupta tenet copula, Hæc.
Divulsus querimoniis

Suprema citius solvit amerdre.

In *English* thus :

Thrice happy they, and more than that,
 Whom Bands of Love so firmly ties,
 That, without Brawls, till Death
 them part,

'Tis undissolv'd and never dies.

There is no Joy, no Sweet- *Burton's Mel.*
 ness, no Pleasure, like to *P. 585.*
 that of a Good Wife.

*Quam cum chara domi Conjux, Fidesq;
Maritus,
Unanimes degunt.*-----faith our Latin
Homer.

Her Love can no more change than a
Star his Course, or Fate it's Everla-
sting Laws.

Novissimus. *Matrimonium humano ge-
neri Immortalitatem tribuit.*

Marriage makes us immortal. It is,
as one says very prettily, *Nodosa
Æternitas*, a kind of knotty Eternity,
Immortality being, as it were, piec'd
and lengthned out by the Succession
(a) *Tacitus* of Children. (a) 'Tis *Firmis-
simum Imperii Munimentum*,
lib. 4. The Seal and chief Prop of an Empire:
(b) *Pak-
ingenius* and the Poet (b) tells you,

*Indignè vivit, per quem non vivit &
alter; Et,*

Minuuntur atræ Conjuge Curæ.

She is the sole Comfort of Man's Life;
born *ad Usam & Lusum Hominum*,
for

for the Use and Diversion of Man;
 she is (c) *Firmamentum* (c) *Lecheus*.
Familia, the Basis and so-
 lid Foundation of a Family. *Optima*
viri possessio est Uxor Benevola. A lo-
 ving Wife is the best Possession a
 Man can purchase. *Mitigans omnia*
& avertens animum ejus à Tristitia,
 mild upon all occasions, and the only
Helebre to purge away her Consort's
 melancholy.

The best Possession is a Loving Wife,
 She tempers Anger, and diverts all
 Strife. *Euripides*.

Idem Si commodas nanciscantur amo-
res, &c.

If fitly match'd be Man and Wife,
 No Pleasure's wanting to their Life:

(d) No such Comfort as (d) *Horace*.
Placens Uxor, a sweet Wife. (e)
 She is the highest ground of (e) *Xenophon*.
 Humane Felicity. (f) No (f) *Theognis*.
 thing can be more amiable than an
 E 5 honest

honest Woman ; nothing conferring more Joy upon man, saith sententious (*) *Brathwait. Xistus.* (*) In fine, She P. 345, 346. is in Quality a Helper, in Society a Comforter, in the perplexity of her Consort a Counsellor, and in all these a Sharer. Is her Husband young? She will bear with his Youth till better Experience bring him to the Knowledge of Man. Is he old? His Age shall beget the more Reverence in her. Is he rich? much good may it do him, this shall not make her proud ; but her Desire shall be to improve it to his best Advantage. Is he poor? His Poverty shall make her rich : There is no want where there wants no Content. Were he poor as *Irus*, Fancy will make him dearer than rich *Cræsus*. Her Husband may seem a *Thersites* to others, but he is a *Paris* in her Eye. A Mother is the best Grammarian, let the *Grammaticasters* boast never so vauntingly of their speaking well ; when every Nurse

Nurse does shamefully exceed them in their Faculty of teaching. Had not Speeches their Original from the Mother? Yes indisputably, and for that very Reason every ones Native Language is call'd the Mother Tongue.

'Twas wittily replied of a *Fuller.*
Gentleman, who heard a drolling
Batcheler say, Next to no Wife a good
Wife was best; no, Sir, said he; next
to a good Wife, no Wife is best.
And as pleasantly said of
another, who maintain'd;
that Wives are young Mens
Mistresses, Companions of
middle Age, and old Mens
Nurses.

*Brathwait's
English
Gentleman.
Pa. 256.*

Let a man be never so Volatile,
a good Wife will fix him; She is
Res bona, not bounded within the
Limits of Predicable, Predicament or
Topic.

It was the saying of the
wisest of Kings, He that
findeth a VVife, findeth a

*Solomon.
Prov. c. 18.
v. 22.*

good

good thing, and receiveth favour of the Lord; and that he might more Emphatically expresse the incomparable estimat of a good VVife, and how far in the scale of Judgment She is to be prefer'd before Substance, Riches, or any worldly Inheritance, to give a more proper and genuine Distinction, he makes use, not only of a distinct Gradation, but also a different Derivation, and Riches are the Inheritance of the Father, but a prudent VVife cometh of the Lord, and many other *Encomia* of VVomen are scattered throwout *Solomon's* whole *Prov. C. 11. VVorks* : as a gracious *V. 16.* VVoman retaineth Honour and Her price is far above Rubies : *chap. 21. ver. 10.* Nay, he styles her *Coronam Viri*, the Crown of her Husband; and *St. Paul* call's her *Gloriam Viri*, the Glory of Man; Nay, the French say proverbially, *Femme bonne vaut une Couronne*; A good VVife is not to be valued under the Price of a Diadem, And

And, as one saith very well, Houses without VWomen are Desarts and Places ill cultivated. Nay, where is there true Politie to be found but in Houfwifery !

The witty Epigrammatist styles good VVives *Domiporta*, *Damæ porta*, &c. they are the choicest Associates of human Solace, so that if the VVorld were to be held a VVilderness without Society, it might justly despair of that Comfort without their Company: whence it is, that the Wiseman concludes, *without a Woman would the House mourn.*

Surely, howsoever some no less properly then pregnantly have Emblematiciz'd a married VVoman by a Snail, because she is *Domiporta* ; and carries her House about her ; as is the property of a good Houswife, yet in my Judgment, a *Brathwait* modest, and well behav'd *pa. 298.* Woman may, by her frequent Resort to publick Places, confer no less Benefit

nefit to fuch as obferve her Behaviour, than occafion of profit to her private Family, where She is overfeer. I have feen fome (faith the fame Author) in thofe Places of publick Repair, exprefs fuch a well feeming State, without a juft Formality, as that every Action deferv'd the Imitation of fuch as were in their Company. Their Conceits were sweetly temper'd, without lightnefs, their Jests favyory, yet without faltnefs; their Difcourfes free without nicenefs; their Answers mild, without tartnefs; their Smiles pleafing, mixt with Bafhfulnefs; their Pace Graceful, without too much Active- nefs; Their whole Pofture Delightful, with a feeming Carelefnefs. Thefe are fuch Mirrors of Modesty, Patterns of Piety, as they would not for a World, transgreff the Bounds of Civility. Thefe are Matrons in their Houfes, and Models in publick Places.

It was a wild Speech of the Philo- fopher, to fay, that if our Converfa-
tion

tion cou'd be without Women, Angels wou'd come down and dwell among us, but then they must be evil ones ; for the Good Angels durst not disallow of Marriage, which God himself ordain'd, and hath stamp'd his Blessing upon. But to pass by such Moth-eaten Philosophers, and come to a Modern Physician of our own.

It was a most Unmannerly thing of him, whilst he displays his own Religion, to wish

*Dr. Brown
in his Rel.
Med.*

that there were a way to Propagate the World, otherwise than by Conjunction with Woman (and *Paracelsus*, that German Quack, undertakes to teach him that way) whereby he seems to Repine (tho (I understand) he himself Wiv'd a little after) at the Honourable Degree of Marriage, which I hold to be the

*Epistola Hec-
liana.*

Prime Link of Humane Society, the chiefest Happiness of Mortals, and wherein Heaven hath a special hand.

St. Tho. Browne in his Religio medica

And

And Sir *Kenelm Digby*, in his Observations on *Religio Medici*, (whom Famous Dr. *Charleton* thus Characterizeth; That Noble Person, who hath built up his Reason to so Transcendent a height of Knowledge, as may seem not much beneath the state of Man in Innocence.) Blames the Dr. for his wishing that Men cou'd Procreate, like Trees, without Conjunction, calling it the Foolishest Act of a Wise Man (tho afterward he seems to Excuse himself.) I believe (saith that Learned Knight) your Lordship (meaning *Edw. Earl of Dorset*, who desir'd him to peruse that Book) will scarcely joyn with him in his Wish, that We might Procreate, and beget Children without the help of a Woman, or without any Conjunction or Commerce with that sweet Sex.

Then again, a little after: Besides his Unkindness, or rather Frowardness, to, that Tender-hearted Sex, (which must needs take it ill at his hands)

hands) Methinks, he sets Marriage at too low a Rate, which is assuredly the Highest and Divinest Link of Human Society ; and where he speaks of *Cupid* and *Beauty*, it is in such a Phrase, as puts me in mind of the Learned Greek-Reader of *Cambridge*, Courting his Mistress out of *Stevens* his *Thesaurus*. Thus far that Noble Knight, of that Noble Sex.

But we can produce both Modern and Antient Authority to confute Dr. *Brown*.

Burton, that *Melancholic* Wit, after some Discourse of Women, saith, I am not willing to prosecute the Cause against them ; therefore take heed you mistake me not; *Matronam nullam ego tango*. I Honour the Sex with all Good Men, as I ought to do, and rather than Displease them, I will take this Oath, *Me nihil unquam mali Nobilissimo Sexui, vel verbo, vel facto machinaturum*. That I will never

Horace.

Mercurius Britannicus Descript. l. 1. f. 95.

ver contrive any hurt against that Noble Sex, either in Word or Deed ;

Ric. Whitlock, in his Magnetick Lady.

And another Author declares himself thus : I am none of those Vulgar reasoning Despisers of that Sex, which we cannot deny to be as habitable a Part of the Microcosm or little World, as any, for Abilities or Vertues, tho not so Populous.

As for Authority of the Antients ; the Great Greek Historian tells you plainly, that he thinks,

Xenophon.

among all God's Ordinances, scarce any one can be found that is more Commendable or Profitable than Wed-

lock : nay, there are other

Musonius, Hierocles, &c.

Antient Sages, who declare, that they think it so necessary to a good and convenient way of Living, that the Life of Man without it seems to be maim'd.

Plato 6. de Leg. The Divine Philosopher will have it, that he that marrieth not before he is thirty five years of Age,

Age, shall be forced, or punished, and the Money Consecrated to *Juno's* Temple, (who was Goddess of Marriage) or applied to Public Use.

Mercurius Trismegistus (which is as much as to say in plain English, the thrice Greatest) a very Antient Philosopher, understanding the Virtues and Perfections of Women, left this Recorded in his Writings to Posterity ; That those Men were to be shunned and extremely avoided, that had no Wives ; because that from a Woman, as from an abounding Fountain, all Perfection and Goodness flows in a most plentiful manner.

Epictetus, an Eminent Philosopher, adviseth all Men, of what Condition soever, to enter into the Happy Lists of a Married Life : nay, whole Nations (as well as single Persons) have and do Honour their Wives at this day. The Affectionate *Sabines* call'd their Wives *Penates*, or Household-Gods, for the incomparable Comfort they

they conceived in them, and great Benefits deriv'd from them; and that not without Cause: for we read that *Tres Filii ab Excubiis, quinque ab omnibus Officiis liberabant*; Three Children, among the *Romans*, free'd the Father from painful Offices, and Five from all Contributions: both *Græcians* and *Romans* priviledged Wedded V Women; and tho *Ælian. l. 6. c. 5.* the *Romans* had their Vestals, *A. Gellius, l. 2. c. 15.* yet after thirty years continuance, the Cruelty of inforc'd Chastity was no longer in force.

By the *Julian* Law Precedence is given to him that hath most Children; and in *Florence*, at this day, he that hath five Children, immediatly upon the Birth of the fifth is exempted from all Imposts and Subsidies; and here in *England* likewise, a married Man (out of a tender Respect to his Posterity) is not so soon prest into the Wars, as a Batcheler. Nay *Spain*, at this present, is more noble then the rest of

of the World, by giving the Surname of the maternal Line very frequently to some of the Male Children.

The Civil, Common, and Divine Laws are all very favorable to VVomen.

The Imperial, or Civil Law permits not a VVoman, tho a criminal, to go into the common Gaol.

The common Law, by the courtesie of *England*, if VVoman arrive at any degree of Estate, they never lose it by marrying after more meanly, but still take place according to the State of their first Husband ; Nay farther, the Law tenders the speedy advancement of Women, *Dalton.*

*Instit. Imperat.
de Nuptiis.*

quia maturiora sunt vota Mulierum, quam Virorum.

VVomen are sooner capable of Conception than Men of Generation, which is the Reason the Law permits Women to marry at the Age of twelve, and Men not till fourteen.

The

Brathwait. The harsh and Eremitical
 Pa. 257. conceit of *Arminius* the Ru-
 ler of *Carthage*, touching Marriage;
 who being ask'd, when shall a young
 Man marry? replyed not yet; V When
 an old Man? Not at all; proceeded
 rather from Disability then Truth or
 Reason, and therefore not to be regar-
 ded: for had it bin *Arminius* his fortune
 to have matched with *Arminia*, he
 would doubtless have fallen into Ad-
 miration of so Sacred a Rite, rather
 than into distast.

Such Persons therefore, who have
 their Humor in their Ink-horn, and
 rail against Marriage; if ever they
 enter into the State of VVedlock,
 deserve for their Pains a pair of large
 and spacious Horns, that may extend
 from one end of our *Metropolis* to
 the other (our mother City, so cal-
 led in honour of VVomen) and so
 we leave them to the Admiration of
 all Mankind, to be laughed at, like
Actæon, for their egregious Folly.

But

But is it not a strange Custom, and worthy of Reproof, *Mountagu's Accom. Woman.* to see Men take all kind of Liberty, without allowing the least? One might think, by their Tyranny, that Marriage was instituted only to make them Gaolers for Women. There is much Ingratitude, as well as Injustice, to exact a Fidelity, which one will not return, when the obligations to it are equal. Women have Wit and Conscience enuf to believe, that revenge would cost them too dear, if they lost their own Virtue to take satisfaction of their Husbands Viciousness. *Octavia* did not desist from loving *Marc Antony* singularly, whilst he made his Amours to *Cleopatra*, and left a greater Beauty at *Rome*, to possess a less in *Egypt*. They that have this Constancy deserve Admiration; but those that have it not, have some colour for their Weakness; Example pleads for them; for they imagin that it is not likely, that a Chrystal should resist

resist Blows, that might break Diamonds, or Marble.

Virginal Chastity.

D*Emocion*, the *Athenianess*, being a Virgin, and understanding that *Leosthenes* (to whom she had bin solemnly contracted) was slain in the *Lemnian War*, being impatient to survive him, laid violent hands on her self.

Martia, the unspotted Daughter of *Varro*, (who is styled *Romanorum Doctissimus*, the most Learned Man of the once most Learned Nation the *Romans*) was of such admirable and undefiled Chastity, that she being most Excellent in the Ingenious Art of Painting, did so alienate her Pencil from any thing that might have the least appearance of Dalliance or VVantonness, that she was never known to draw the Face of a Man; and the same is storied of *Lala Sizzizena*,

Sizizena, of equal Excellency both in that Art and Virtue.

Selymus, the grand Seignior, had several stately Ships sent him as Presents, (tho they never were in his Possession) and in the richest of them all, was a noble *Cyprian* Lady, destinated to the Lust of the *Mahumedan* Empire; who to prevent so barbarous a Rape, fired certain Barrels of Gun-powder, by the Violence whereof, both the Vessel and the Booty in it was in part burned, in part drowned. A Famous and Heroick Act (saith my Author) inferiour to none of the *Roman* Dames, so much commended in their Stories, tho more to be commended in a *Roman*, than a *Christian* Lady.

Matilda, the Beautiful English Virgin, was the Daughter of *Robert Fitz-Walter*, the most valiant Knight of that Age, be-

*Lib Dunmow.
Stow's Annals.
Weaver's Funer-
al Acts and
Monuments.*

ing in the year of our Lord 1213. It is recorded there arose a great Discord

F

between

between King *John* and his Barons upon the account of *Matilda* (for her matchless Beauty surnamed the fair) whom the King caress'd and courted, tho lasciviously; but was so deservedly unsuccessful, that he could neither obtain her own, nor her Father's consent to any Act so sordid and unlawful; whereupon (and for other like Causes) issued War (commonly known by the name of the Barons Wars) throughout the whole Realm: to revenge which Indignity (as King *John* misjudged it) he exil'd the said *Fitzwalter*, with others, demolish'd his Castle call'd *Baynard*, and other his stately Structures; this done, he sent his *Messagieur d'Amour* to renew his old, yet not extinguish'd Amours to *Matilda*, who treated her with all the Respect and Reverence imaginable; but ineffectually; She being too worthy to be his Whore, tho too worthless to be his Wife, and he most inhumanly and prophanely, *quia noluit consentire toxicavit*

cavit eam, because she would not expose her pure Body to his impure Embraces, poisoned her with a poached Egg, in the very Nunnery where she fled for Sanctuary, and Preservation of her Chastity against the fiery Assaults of a burning and salacious Prince, and was afterward interr'd in the little Church of *Dunmow* in *Essex*.

In the time of *Heraclius*, the Roman Emperour, there was a certain Maid named *Phara*, who made a Vow of Chastity ; but at length, partly in Obedience to her Father's commands, partly being tired out with Assiduous and unintermitted Importunities, was overpersuaded to a married Life; but withall, rack'd with internal Regret, and overwhelm'd with insupportable Grief, that in an inconsiderable space of Time such an Ocean of Tears fell from the Cataracts of her Eyes, that she wept her self blind.

When the City of *Amileia* was ta-

ken by the barbarous *Huns*, a Lady of Honourable Parentage and Noble Descent ('tis pitty that ever the Spunge of Oblivion should have wip'd her Name out of the Records of Time) being taken captive, and finding it decreed by cruel Fate, that Death, or the loss of Chastity must be her bitter Potion, made choice of the former (tho the King of Terroures) rather than the latter ; which She thus effected : for by a pious fraud (and so it was, if ever any Deceit merited that Name) she feigned to condescend to the Will and Lust of her intended Ravisher, and at length with Prayers and Tears (two prevalent Arguments, even with the most profligate *Barbarians*) obtain'd leave of her brutish Keeper, to go and petition the Gods to pardon so foul a Crime, desiring to be conducted to the top of the House ; where she no sooner arriv'd, but said, with a charming look and an undaunted Resolution, Villain, if thou

thou wilt enjoy me, follow me, and immediately precipitated her self, and was broken to pieces with the fall, preferring the loss of her Life before that of her Chastity.

Baldraca, a Maid both young and beautiful (two charming Qualifications) tho' of very poor and mean Parentage, and too too cruelly harass'd by Penury and Want; yet could not *Otho*, one of the twelve Roman Cæsars, subdue her inexpugnable Chastity with all the Batteries of Bribery, or alliciating and fascinating Temptations of Power and Grandeur; resolving to live Chastly in a homely Rural Hovel, rather than dissolutely in a Princely Palace, or Imperial Apartment.

Lucia, a fair Virgin of *Syracuse* in *Sicily*, adorn'd with inward and outward perfections, both of Body and Mind, her very Eyes cast such a sparkling and irresistible Lustre, that she inflamed the *Syracusan* Tyrant, *Dionysius*,

nyfius, inſomuch that he was captivated with their Beauty, even to the higheſt dotage, and uſed all poſſible means fairly (if poſſible) to obtain her, and ſhe on the contrary, to frustrate his wanton Deſires ; but at length he reſolv'd to conquer by Force, ſince he could not by Courtſhip, and acquainted her therewith, who inveighing againſt her ſad Fate, and the occaſion thereof, her Eyes, pluck'd them out, and preſented them to the Tyrant ; ſaying, Take my Eyes, which thou ſo much admireſt, and ſatisfie thy exorbitant Appetite and Deſire ; by which, more than manly Action, ſhe ſecur'd her Chſtity.

Sextus Marius, the Roman, had a Beautiful Daughter, who ſo moved *Tiberius* the Emperour, that his Thoughts were ſolely taken up with her Matchleſs Features ; which Amorous Intrigue, as ſoon as it reach'd her Father's Ear, he ſent her into the Countrey, to remove that admir'd Object

ject from him, and to try if her absence might cure the Lascivious Distemper that he labour'd under; but he left nothing unattempted which Love instructs Men with, in such cases, to gratifie his Libidinous and Unlawful Passion; so that all means proving ineffectual, he, at last, had recourse to Base and sordid Practises, beneath an Emperour, or Man, and caused an Accusation to be brought against her, (by foul and damnable Subornation) of Incest with her own Father. She perceiving there was no possibility of escaping the Tyrant's hands, accosts her Father with this Resolute Language; *Sir, said she, let him not dispose of us both to his Will, and leave an indeleble Stain upon our Names and Posterity, but rather let us Dy honourably.* Her Father, astonish'd and aham'd to be moved to so Heroic an Action by his Daughter, kill'd himself first, and she did the like after him.

Brath-
wait;
P. 329.

A Religious Votaress, whose chaste Bosom was a Sacred Re-
cluse, Dedicated to Goodness,
upon the Rencounter of a Lascivious
Lover, return'd this Modest Answer;
*Sir, I Honour you so much, that I have
chosen rather to suffer, than by my Ty-
rannous Beauty to make you a Prisoner.*
Whereupon she discovered her Face,
in Complexion much alter'd by some
Impostur'd Colours, that she caused
to be laid upon it : Upon the sight
thereof, he solemnly vow'd to Relin-
quish his Suit, imagining that she had
poison'd her Face to wean him from
his Impure Affection ; which she had
no sooner said, but running to a Spring
near adjoyning, to wash it off ; See,
continued she, *I am the same I was,*
but you are much better, for now you are
brought to see your Error, in being so
much Taken with a Skin-deep Beau-
ty, which only consists in Dye and Co-
lour.

I have

I have heard of a Noble Lady in my time, (saith the same *Brathwaite* Author) whose Descent and P. 339. Desert equally proclaim her Worth, so tender of the Esteem of her Honour, that she held it scarce safe to receive any Letter from a Great Personage, whose Reputation was touched by Rumor; a good way to preserve her Honour impregnable; and to raise it above the reach of Calumny.

This might be illustrated by several Instances; and first, those *Locrian* Virgins deserve Eternal Memory, it being the Custom of *Locris*, their Native Countrey, to send the Virgins to *Troy*, which Practice continued for the space of a thousand years, yet it was never heard, by any Authentick History, that any of those Maids were ever Devirginated; a number of years almost as Prodigious as their not to be Exempl'd Chastity.

Who can likewise pass over in Silence those seven *Milesian* Virgins, who, at such time as the Conquering *Gauls* Raged and Raved every where, Harrasing all Places they came to, and Ravishing all Females they met with, (subjecting all to Fire and Faggot) Deprived themselves of Life, rather than to be deprived by Hostile Force of their Honour.

But to instance in this for all (for it would be too Voluminous, I cannot say Tedious, to Enumerate Particulars.) The Island of *Chios*, now *Cio*, 'tis reported by Incontrovertible Tradition, that the Laws of Honour and Chastity were by the Ladies of that Countrey preserved inviolably for the space of seven hundred years complete.

Pliny and Valerius Maximus, lib. 8.

Tutia, a Vestal Virgin, prov'd her Chastity by the old, miraculous way of carrying Water in a Sieve, (a Trial among

mong the *Romans*, (tho a most unreasonable one) whereby she clear'd herself from the horrid Accusation of Incest.

The Lady *Ebbe*, with her *Speed's Chronicle* chaste Nuns, to avoid the

Savage and filthy Pollution of the *Barbarians*, Disfigur'd themselves, by cutting off their Noses and upper Lips, lest the Bait of their Beauty should prove the Bait of their Honour and Honesty.

If it should be objected, that *Anaxarete* was Cruel in seeing *Iphis* hang himself in Despair, at her own door, because he could not obtain her Love; To this Mr. *Mountague* answers very pertinently and pithily, *Accomp. Wom. p. 101.* The Refusal was Just, because the Demand was not so; 'Twas an Offender that did Injustice on himself for his Temerity. Worthy Women value less the Ruin of Importunate Men, than of their own Honour; and it were to be Ill-advis'd to be
Cruel

Cruel to themselves, to be so unfittingly Pitiful to Insolence or Detraction.

Of Conjugal Constancy.

Valerius Maximus reckoneth Brathwait, p. 329. the loss of *Æmilia*, Wife of *Africanus Senior*, beyond a Parallel in any of the other Sex, for the Conquest of her Jealousie (the most Tyrannical Passion in Man or Woman) conniving at her Husband's Entertainment of her unappointed Official or Maid ; and all (saith he) *Ne Domitorem orbis Impudicitie reum ageret*, that she might not stain her Husband's Triumphs with the imputation of Incontinency ; an Action, wherein, not only she, but other Women, have far outstript all Men, saith *Cornelius Agrippa*, (the Female's professed Champion) as he instanceth in *Sarah, Leah, Rachel*, &c.

Alceste, Daughter of *Peliast*, King of *Theffaly*, seeing her Husband grievously

vously distemper'd, and hearing from the Oracle of *Apollo*, that it was not in the Power of Drugs, or Art of Physick to recover him, unless some of his nearest Relations did dye to save him; and when all his Friends and Followers, nay his very Parents, *Et si decrepiti*, tho decrepit, with one Foot already in the Grave, refused, through a servile Fear; she undauntedly with a brave and generous Courage, tho in the prime of her Blooming years, sacrificed her self, for which noble Act, she hath been highly celebrated by the *Greek* and *Latin* Poets, particularly by *Enripides*.

Priscana, an affectionate and virtuous Wife, knowing that her Husband was afflicted with a dangerous and incurable Maladie, taking pitty of him for the insufferable pains, that she was sensible he endured, with great constancy and a generous Soul advised him to put a period to his Grief by the only infallible Remedy, Death;

pro-

promising to accompany him therein;
whereunto her Husband consenting,
went to the Summet of a high Rock,
and there lovingly enfolded in each
others Arms, they precipitated them-
selves together in the Sea; whose

Praise a French (*) Poet
(*) Sara- sings thus sweetly; which
zinus, l. 3. I have here transcribed at
large for the excellency thereof; and
the satisfaction of those Ladies that are
expert in that Language.

*Priscana aime mieux son Mari; quæ
Soy Mesme;*

*Car pour finir son Mal elle advanza
le sien;*

*Son Amour fut Extreme en un Peril
Extreme;*

*Il faut Aimer du tout, ou n' Aimer du
tout rien :*

*Voyant mourant en luy, & son Cœur
& son Ame,*

*Elle n'eust pas le cœur de survivre
a son coeur :*

Le

*Le Mari, eut de l'heur en une telle
Femme,*

*Mais en un tel Mari la Femme eut
du malheur :*

*Comme ils furent conjoints es Actes de
la Joye,*

*Ils le furent aussi es Actes de l'En-
nuy ;*

*Le chemin fut egal, mais diverse la
voye,*

*Son Mari vit par Elle, Elle mourut
pour Luy.*

Camma, the Wife of Sinaltus (of whom 'twas said 'tis a great difficulty to decide, whether she was most indebted to Art, or Nature) whose Affection to her Husband was admirable: a famous Lord (Sinorix by name) highly descended, great in Means and mighty in Authority, caress'd and courted her with Persuasions, Tears, Prayers, and all Imaginable Artifice, offering her his Service, Life, Power, Wealth and all whatsoever he was Master

Master of ; but these Sollicitations and Proffers, with the lustre of his Quality, not having force enuf to shake the Resolution of this Lady, he determines to murder her Husband, thinking him to be the cause (whilst living) that all his Hopes were frustrated, which he effects accordingly ; and after this Cruelty so perpetrated, he acquaints her Friends with his earnest and violent Desires to marry her, who were very willing to be allied to a Person of that Nobility and Fortune, and overpersuaded her to embrace so advantageous an offer ; *Camma* seems pleased with the Motion, and consents, the better to revenge her Husbands Death ; The wedding day being appointed, and nothing but the Ceremony of Marriage wanting, *Camma*, with a smiling Countenance, takes *Sinorix* by the hand, and they both prostrated themselves at the Altar of *Diana* ; and after she had poured, in honour of the Godefs, a
Cup

Cup full of poisoned Hydromel, drank the one half to him, and gave him the rest, who pledg'd her very joyfully, not imagining in the least, there was Death in the Cup; she seeing her Design take effect, cast her self down with Reverence before the Image of Diana, to whom she rendred Thanks, and beg'd Pardon in this short Ejaculation: Great Goddess! thou knowest with what Constraint and purpose I consented to the Marriage of this Murderer; If Grief could kill, as often as it is extreme, I had bin long since in the Elysian Fields, the place of Bliss and Happiness for all departed Souls; but I refused not to continue here for an opportune time to take a full revenge on this perfidious Wretch, whom here thou see'st, and yet believes that I can love him, tho he hath rob'd me of my dearest Sinaltus: then turning to languishing Sinerix, said, Thou barbarous Villain! consider with thy self and Confess what right I have to sacrifice thy Life
to

to that which thou hast taken from my beloved Husband; and have only deferr'd my own end to give Posterity a more remarkable Testimony of my Love and thy Cruelty: Camma was so happy as to see Sinox dye first, tho he drank last; and the Gods gave her this satisfaction for her Loyalty, who ended her Life joyfully, calling upon Sinaltus to show him the Revenge she had taken of his Death, and to accompany her in the Passage to the other World. Can there be a more Noble and Resolute Example of Constancy given to the World by Man, than this Heroic Action? And was not he a Cynic, who maintain'd, that among the whole Female Sex there could not be found one Woman Constant? but this does too apparently confute that Groundless and Erroneous Assertion.

Val. Max. *Portia*, the Wife of *Brutus*,
 1.4. c.6. and Daughter of *Cato*, hearing
 that her Husband was vanquished in
 the

the Battel at *Philippi*, and slain ; she fear'd not by her Womanish Courage to imitate, if not Exceed her Father's Resolution in his Death ; for when all Weapons and Instruments of Death were strictly kept from her, she expir'd by swallowing hot, burning Coals ; herein only they differ, that he by a common, she by an Unheard of Death was extinguished.

Lucretia, Daughter of *Tricipitinus*, Præfect of *Rome*, and Wife to *Tarquinius Collatinus* ; *Sextus Tarquinius* was Enamour'd and Captivated by her admirable Beauty ; but he, tho the Son of a King, not prevailing by Courtship, resolv'd to Force her ; and accordingly, having found an opportunity, violently rush'd into her Bed-chamber with his Sword drawn, (and a Look more terrible than the Sword, nay, Death it self) Resolving not only to kill her, if she did not yield to his Embraces, but after he had Murdered her, to lay the dead
 Body

Body of a Slave in her Arms ; to the
 end those that should find her in that
 posture, might think her slain as an
 Adulteress : She, terrified with these
 Menaces, accompanied with Furious
 and wild Looks, and trembling like
 a Tender Lamb, that's newly year'd
 upon a Cake of Ice, he Brutishly Ra-
 vish'd her ; but in the Morning, she
 sent for her Father, Husband, and the
 rest of her Friends, and breaking
 forth into a Deluge of Tears, ac-
 quainted them with the Inhuman Rape
 of the Barbarous Tyrant ; and imme-
 diately, pulling out a Knife, (the fa-
 tal Instrument which she had procur'd
 for that purpose) stab'd her self. Her
 Relations hereupon make a publick
 Discovery of the Hellish Fact to the
 People, who forthwith took up Arms,
 drove that Family out of Rome, and
 Banished, or rather Extirpated, both
 their King and Kingship.

*Stapleton's
 Juvenal.*

T. Collatinus is said to have
 Engraven this Inscription up-
 on

on his Wife's Monument, yet extant
at Rome, in the Bishop of Viterbo's
Palace. *Collatinus Tarquinus dulcissi-
mae Conjugi, & Incomparabili Pudi-
citiae Decore, Mulierum Gloria, vixit
Annis 32, Mensibus 2, diebus 6. prob
dolor! quae fuit charissima.*

Sophronia, a Roman Lady, seeing
that she could by no means possible
avoid the Importunate and Lascivious
Suit of *Decius*, for the Preservation of
her Chastity, rather than subscribe to
his Courtship, by the Consent of her
own Husband, to whom she commu-
nicated his intended Lascivious A-
mours, gave her Soul a Pass-port in-
to the *Elysian* shades by the Point of
a Sword.

Salpitia, being strictly kept
up, and circumspectly watch-
ed by her Mother *Julia*, for fear she
should follow her Husband *Lentulus
Crustellus*, then banished by the Tri-
umvirat, and confin'd to *Sicily*. She,
notwithstanding the Watchful Eye
of

Pliny. l. 4.

of her Parent, put on the Apparel of a Servant, attended only with two Hand-maids; and as many Men-servants, privately pass'd through their Guards and Watches, and by secret Flight came *incognita* to the Place whither he was Proscribed; leaving all the Pleasures and Delicacies of Rome, to participate with the Miseries of her Exil'd Husband.

Whitlock's *Hipsicratea* presents her self
Magnetick next, a rare Example of Matri-
Lad. p. 327 monial Association, in Adverse as well as Prosperous Fortune; Trooping with her Husband *Mithridates* (King of *Pontus*) in Man's Apparel, Ruffling her Incomparable Beauty with hardships of Weather, Exposing her Tenderneſs, nay Life, to such Perils as might daunt, even Masculine
Id. p. 328. Courage; a Comfort (saith my Author) to her Husband, when expell'd his Kingdom; *Cum Domo enim, & Penatibus vagari se credidit, Uxore simul exulante,* thinking

ing himself at home and in his own Territories, as long as she sweetned his Exile by her sweet Society : and, as another observes, she assisted him in all Labours and Hazards of the War in a Masculine Habit, departing with the chief Ornament of her Beauty ; *Tonsis enim capillis, Equo se & Armis assuescit, quo facilius Laboribus & Periculis ejus interesset.* She shaved her Hair, and accustomed herself to Arms and Riding, that she might share with him the better in his Labours and Dangers : and afterward, in his Flight from Pompey, surnamed the Great, accompanied him in all his Misfortunes, with a Mind and Body equally unwearied. She is solemnly Registred by this Grave Author, as a Noble Precedent of Matrimonial Loyalty, and Conjugal Virtue, such as might raise a mean Person to the Quality of a Queen, but a Queen to the State and Honour of a Deess.

*Valer. Max.
L. 4. c. 6. de
Amor. Conj.*

*Penelope, the Wife of Ulysses, of
whom one says,*

*Penelope for spending chaste her days,
As worthy as Ulysses was of Praise.*

Brathw. p. 328, 329.

A daily Siege she suffered, and in her Conquest equal was she to those Victorious Peers of Greece, who made Troy their Triumph ; Estimation was her highest Prize ; Suitors she got, and those many, yet among them her dear *Ulysses* was never forgot, and Absence had not Estranged her Affection : Youthful Comforts could not move in her Thoughts the least Distraction, neither could Opportunity induce her to give way to any Light Action. Well might Greece then Esteem her *Penelope* of more Lasting Fame than any Pyramid that ever she erected ; her Unblemish'd Reputation was of far purer Materials than any Ivory Statue ; nor was Rome less beholding to her *Lucretia*, who sought Honor
at

at so high a rate, that she held Death too light to redeem it.

*Tho force frights Foes, and Furies
gaz'd upon her;*

*These were no Wounds, but Wonders
to her Honour.*

The presence of a Prince, no less Amorous than Victorious, could not win her, tho with him, Price, Prayers and Power did joyntly woo her. Well deserved two such modest Matrons the choicest Embraces of two such Heroick Champions, as might equal their constant Loves with the tender of their dearest Lives.

Claudia, the Daughter of *Claudius Apollinaris*, and Wife of *Statius Papinius*, the *Neapolitan*, was so chaste and modest, that she preserved her conjugal Love and Fidelity unblemished and undefil'd in the absence of her Husband for twenty years complete; a second (and Modern) *Penelope*.

Olympias, Wife of *Philip* of *Macedon*, and Mother to *Alexander* the Great, who being puff'd up with his

Success and Victories, fondly caused himself to be call'd the Son of *Jupiter Hammon*, wrote to his Mother in this manner ; King *Alexander*, the Son of *Jupiter Hammon*, to his Mother *Olympias* sends health ; to whom with great Prudence and Modesty she Rescrib'd ; Dear Son, as you love me, instead of doing me Honour, proclame not my Dishonour, neither accuse me before jealous *Juno* ; besides it is a great aspersiō you cast upon me, to make me a Strumpet, tho to *Jupiter* himself ; A great Moderation in a Woman, who for no swelling Titles, or vain Ostentation, would be won to lose the Honour of being call'd a chaste and loyal Wife ; a pretty droling check to the vain Glory of her Aspiring and Ambitious Son.

The noble Lady *Armenia*, being solemnly invited to the wedding of King *Cyrus*, went thither with her Husband, in the Evening, to be a witness to the complete Solemnization of those Royal Rites ; but being return'd,

turn'd, her Husband ask'd her how she lik'd the Bridegroom? whether he was not an amiable and comely Prince? To whom she gave this Answer; Indeed Sir, I know not; for all the while I was at that Solemnity, I fix'd my Eye upon no Person in the Company, but your self.

Hiero being in company with an inveterat Enemy, who could find no means to fasten an Affront upon him, at last reproach'd him with a stinking Breath; at which, being not a little disgusted, he went home in a Fury, and blamed his Wife for not acquainting him therewith; that so by some Artificial helps he might have cur'd or abated that same Noisomness; but was soon appeas'd with her Answer, when she made him this modest Reply; I thought all Men had the like Savor.

Biblia, a fair Lady, Wife of *Duellius*, was so chaste, *Erasmus*, lib. 8. Apophtheg. that she never touch'd the Lips of any Man, but her Husband, and therefore thought all Men, like

him, to have a noisom stinking Breath.

Bona Dea, a Woman so called in Rome, who was so much ravished with the Society of her Husband, and so averse to all other, that she never saw any other Man all her lifetime, which was the Reason the Women Sacrificed to her in the Night, as a chaste and pure Goddess. *Caja Cæcilia*, (*alias Tanaquil*) the Wife of *Caius Tarquinius*, was so chaste and good, that those who design'd to enter into the Bands of Matrimony, used frequently to repeat her name for good luck sake, as they superstitiously conceiv'd; her constant Motto was, *Ubi tu Caja, ibi ego, Caja*.

It was an excellent and witty Answer of the *Lacedæmonian* Wives, who being wantonly courted, made this Reply; Certainly, we should give way to your Request, but this you sue for is not in our Power to grant, and no wise man will request impossibilities: for when we were Maids, we were at the Disposal of our Pa-

Parents, and now, being Wives, of our Husbands : an innocent and unanswerable Dilemma.

I have lately seen a Discourse (saith the * Author) intitled a true Narrative of *Rathean Herpine* ; who (about the time that *Spinola*, the *Bavarian*, first entred the Palatinate) finding her Husband, *Christopher* (*Thæon* by name) Apoplex'd in all his Limbs and Members, with an Invincible Courage, and unparallel'd Affection, at several Journeys, bore him on her Back, the space of one thousand three hundred *English* Miles to a Bath, for his Recovery. Let any of those Female Criticks produce me a parallel to this Story in any of their own Sex.

* *Hayward*
of Women

Eleanor, the Daughter of *Ferdinand*, King of *Castile*, was given in Marriage to *Edward* the first, King of *England*, and accompanied him into the holy Land; who, when he was at *Ptolemais*,

Howel's Survey of London.

happened to be dangerously wounded by *Anzazin*, with the Assaffin's invenom'd Knife, which could not be cur'd by Physicians; being given over by them, his Wife betook her self to a strange and unheard of Cure; day by day, she lick'd the Wound with her Tongue, and suck'd out the Venemous Humors, till the Wound was cauteris'd and heal'd; Whereupon a Learned Man

breaks out into this Exclamation. *Quid igitur hujus Mulieris fide rarius audiri? Quid Mirabilis esse potest? &c.*

What greater fidelity than this Womans? what more wonderful thing can be; * so soverain a Medicine is a

Womans Tongue, anointed with the Virtue of loving Affection. Upon her return

from the Holy Land, she died at *Hardeby*, a Town near *Lincoln*, and *King Edward*, in recompence of her conjugal Love, and Memory of so dear a Wife, at every place where her

Rodericus To-
letanus, l. i.

* Fuller's
Holy War.

her Corps rested, in her removal thence, he erected a rich Cross of stone, with the Queen's Image and Arms; as at *Grantham, Woborn, Northampton, Stony-Stratford, Dunstable, St. Albans, Waltham, West-Cheap, and Charing-Cross*, from whence she was carried to *Westminster*, and there interr'd with great State, Pomp and Solemnity.

These are Examples of Single Women, we will add and conclude with those of a whole Town, *Guelph* in *Wittenberg* by name, which when *Conrade* the Third Emperour besieged, and could not by any means be dissuaded from Sacking the Town, and putting all the Inhabitants to the Sword; at last, by the Importunity of the Women, who rushed out of the Town, and cast themselves at his Feet, he granted their Politick and Pious Request, and Published a *Diploma*, that they should depart the Town without the least Molestation or Disturbance, and carry so much

with them as they could bear, and no more, who all unanimously agreeing, left all their Portable Riches and Treasure, and the Countess carried her Husband *Guelph* on her back, and the rest their Husbands, after her Example : At the sight of so great Conjugal Love and Affection, and this witty Stratagem, the Emperour conceived so great Pleasure and Delight, that bursting into Tears of Joy, (his Courage could not prevent his Compassion in so eminent a Case) he did not only divest himself of his intended Fierceness and Fury, but spared the Town, pardoned *Guelph* and his Adherents, and entred into a firm League of Friendship with them for the future ; nay farther, the bare Narration of this Story (as *Bodin*, an excellent Historian reports) Recovered *Lorenzo de Medici* of a Dangerous Distemper which had baffled all the Art of Physick before, and was thereby restor'd to his former Health, without any Medicinal Applications. *Vi-*

Vidual Continency.

AN Extraordinary and rare Example of Vidual Continency was *Artemisia*, Queen of *Caria*, who living Chast ever after the Death of her Husband *Mausolus*, got all his Ashes in an Urn, of which she took a Dram every morning in some liquid Vehicle next her Heart, saying, *That her Body was the fittest place to be a Sepulchre for her dearest Consort* ; notwithstanding, that she had erected another outward Tomb for him at *Halicarnassus*, which continues to this day, for its Stateliness one of the Wonders of the World ; thus she continued this Dose every Morning, till it was all drunk off, but being wasted with continual Lamentations and Grief, dwindled away, till at last she died of a Consumption : nay, at this day, in several Parts of the Oriental World, such is the Rare Love

of Wives to their Deceased Husbands, that they throw themselves alive into the Funeral Pile, tho' in the Flower of their years, to accompany their Bodies (as they conceit) into the other World.

*.St. Jerom
against Jo-
inian.*

It is reported by an Holy Father, that when *Cato's* Daughter's Daughter had Mourned four Weeks for her Husband, a certain Matron coming to comfort, and dissuade her from Excessive Grief; asked her at last how long she intended to mourn? She made her this Reply, (so great was her Affection to her Husband) *That she would make an end of Mourning, when she made an end of Living.*

Zenobia, Queen of *Armenia*, seeing her Husband defeated in a Battel, and not being able to follow him, being big with Child, begg'd of him very earnestly to kill her, that she might not fall into the Rude and unmerciful hands of the Enemies; which he think-

thinking to do, wounded her with
 with his Sword ; but being taken, and
 carefully look'd after, recover'd her
 Health ; and *Tiridates*, who vanquish-
 ed her Husband, Married her (which
 she could not oppose, being at the
 Disposal and Mercy of her Enemy)
 for the great Affection he found in
 her to her Consort ; but tho her Con-
 dition was the same, and she was still
 a Queen, yet she liv'd a Melancholic
 and Solitary Life ; and being ask'd by
 some of her Ladies of Honour, why
 she did not adorn her self suitable to
 her Degree, and appear with Gran-
 deur and Splendor at Publick Inter-
 views and Solemnities, as other Wo-
 men did ; She made this Answer ; *It*
pleaseth me, that I have for my Orna-
ment the Virtue of my Deceased Hus-
band.

Next, give me leave to acquaint
 you with a Story of *Clara Cervanda*;
 who for Conjugal Chastity, and Vi-
 dual

dual Contineney, I am perswaded History has no Parallel.

This *Clara Cervanda* was the Wife of *Bernard Valdaura*, related by an Eminent-Author, who was very well acquainted with her; This Excellent Woman was a Native of the City of *Bruges* in *Flanders*, and Married with *Valdaura*, then about forty years of Age; and the first night he Bedded her, his Legs were swell'd with Linnen Rolls, (a sign of an un-sound and Diseas'd Husband) yet (to be short) she and her Mother attended so diligently on him for six weeks together, that they never put off their Clothes but only to shift them, never went into Bed, nor slept above an hour or two in a Night, and that in their Apparel; the ground of this was the *French Disease*, and she notwithstanding did Recover him for a while; insomuch as some Persons

Ludovicus Vives, lib. 2. de Christ. Fæmin.

See the Story at large in D. Hackwell's Apology, &c.

sons said, that God had decreed to take away *Valdaura*, but his Wife was obstinately resolv'd not to let him depart out of her hands ; and tho his Breath through that corrupt and nauseous Distemper, was very unfavoury, yet she was offended with *Vives* for saying so ; nay farther, she sold all her Rings, Jewels, and Plate, to maintain him in his Sickness, had several Children by him, and when he died, tho so loathsomly diseas'd, her Sorrow was excessive ; and tho she was not in years, yet she vowed never to marry again, because she question'd whether she should ever meet with so Loving a Husband as her dearly beloved *Bernard Valdaura*.

What singular Mirrors of Vidual Continency and Matron-like Modesty were *Cornelia*, *Vetruria*, *Livia*, and the most excellent Widow *Salvina*, to whom St. *Jerom* directed many sweet and comfortable Epistles ? *Brathwaite*
P. 340, 341.

The

*The Government, Politie, Valor, and
Courage of Women.*

THE Abilities and Faculties of the Soul appear in Civil and Ecclesiastical Affairs, in Matters of Government and Religion; in neither of these are we destitute of Examples of able Women, and for State-Affairs and Government our late Age hath given us a Queen that former Kings have scarcely equal'd; and in the *Venetian* Story 'tis recorded, that certain Matrons of that City were sent by Commission in quality of Ambassadors; and many times the Voices of Great Men in the greatest of Civil or Ecclesiastical Assemblies, have bin in the Power and Disposition of Women; Hence it is, that in the Elder times we find as many Epistles of the Bishops of *Rome* (when they stood in need of Court-Assistance)

Dr. Donne.

ance) to the Emperours Wives, Mothers, Sisters, and Women of other Interests in the Emperours Favour and Affection, as to the Emperours themselves.

It is an Historical Observation, that at one time the Crown fell to the Lot of Women, and those all of one Name, *viz. Mary*: it was so with us in *England* and *Scotland*; it was so in *Denmark* and *Hungary* too, all four *Maries*; and indeed *Mary* is the Name of Woman in general; for when *Adam* saith of *Eve*, *She shall be called Woman*, in the *Arabick* Translation it is, *She shall be called Mary*; and in pure *Hebrew* it signifies *Exaltation*.

*Bodin de
Republ.
L. 6. c. 4.*

Hormisdas was a Great and Mighty Man among the *Persians*, and one of most Noble Extract: one of that Name among them, as several Authors commemorate, being confined to a certain Mountain, was there Fettered, and kept by a strict

*Sozimus &
Marcellinus.*

a strict Guard of *Persians*, who, against the Law of that Kingdom, purposed to invest his younger Brother in the State Imperial ; but it happened, during his Confinement, that his Wife (the Remembrance of whose Name 'tis great pity that Time hath abolished, and not left it to Posterity) thus contriv'd and procur'd his Enlargement ; She sent him a Fish, as a Present, of an extraordinary Bigness, and in the Belly conveyed an Iron File, and some other Engines fit for his purpose, committing it to the Care and Charge of one of her most Faithful Eunuchs ; desiring her Husband, by his Mouth, not to have the Fish cut up in the presence of any Persons whatsoever, only to make an Happy Use of such things as he should find inclosed therein. To his Keepers (the better to hide the Stratagem) she sent Camels laden with several Meats and Wines. *Hormisda* soon apprehending the Plot, gave it a bold and resolute

lute Performance ; for having first Filed off his Irons, he changed Habit with his Eunuch, and taking advantage of their Feasting and Carouzing, passed safely through them all ; and by the Contrivance and Politie of his Wife, came at length to the possession of his undoubted Right, which his younger Brother had usurped.

Cyrus, having alienated the *Persians* from King *Astyages*, was overcome in Battel, his Souldiers flying toward the City for Refuge ; insomuch that the Enemy was ready to enter with them ; but the Women perceiving it, issued out of the Gates, holding up their Cloaths as high as their Breasts, met them running, and reprov'd them, saying, *O ye Cowards, and Basest of Men, whither flye you ? Have you any hopes to bide your selves in these places from whence you came ?* This Object cast such a shameful blush upon them, that returning, and renewing the Battel finally, Defeated the Conquerours,

rours, and they obtain'd a glorious Victory : in memory of which Action, *Cyrus* made a Law, that what *Persian* King soever should approach that City, at his Entry thereof should bestow on every woman there a piece of Gold.

The renowned *Matron*, commonly called *Arria Mater*, (because she had a Daughter of the same Name) understanding that *Poetus*, her Husband was condemned to dye, and willing that he should expire with his own hand, rather than by the stroke of a common hang-Man ; persuaded him to a *Roman* Resolution ; but finding him somewhat terrified at the Approach of his Death ; she snatch'd up a Sword, wherewith she transpierced her self ; and then with an undaunted Courage, pluck'd it off her Bosom, and presented it to her Husband, with these few and last Words, *Poete, non dalet*, behold, *Poetus*, it hath done me no harm, and so fell down dead at his Feet.

Feet. In whose Commendation the witty * *Epigramatist* hath made an Epigram, whereby he Celebrates her matchless Resolution to all succeeding Times.

Martial.
li. i.

'Tis reported of *Valasca*, Queen of the *Bohemians*, who for her Courage obtain'd the Surname of *Bold*, that having (by Reason of the roughness and insolence of Men which they lived under in the time of *Primislans*) made a Conjuraton with those of her own Sex, to take away all the usurped Jurisdiction and Prerogative of Men; and instructed them in military Discipline, levied a War, met with their Husbands, engaged them, and totally routed them, by which means they obtained the Soverain Power (as the *Amazons* had done before them) and for many years managed all Affairs of State, offensive and defensive, without the Advice or Council of any Men whatsoever.

Celebrated by
Raphael Vo-
lateranus, li.
7. Geograph.

Zeno-

Zenobia, Queen of the *Palinyrians*, after the Death of her Husband *Odenatus*, took upon her the Imperial Regency; and among other Warlike Actions, made the Kingdom of *Syria* Tributary to her; nor wanted she Courage to take up Arms against *Aurelianus*, the *Roman* Emperour, but had the misfortune to be overcome, and led captive in Triumph to *Rome*; but when it was objected to *Cesar* by some of his Friends (who certainly was a Friend likewise to that Sex) as a Dishonour and Reproach to Triumph over a Woman; he answer'd, it was no Disgrace at all, being over such a Woman, as excell'd most Men in Masculine Virtue: of whom *Pontanus* makes honorable mention,

Qualis & Æthiopum quondam siti-
entibus arvis

In Fulvum Regina Gregem, &c.

Ar-

Artemisia Queen of *Caria*, after the Death of her Husband, was admired all over *Greece*, who, not only in a Naval Expedition overcame the invading *Rhodians*; but pursued them, even to their own Coast, and took possession of the *Island*, amidst whose Ruins she caused her own Glorious Statue to be erected; of *Herodotus*. whom the *Greek* Historian saith farther; I cannot sufficiently admire at this Martial Queen, who unintreated, or uncompell'd, followed the Expedition of *Xerxes* against *Greece*, out of her own Courage and Excellency of Spirit, in which War she furnished five Ships at her own Charge, in the great Sea-Fight, near *Salamine*; to behold which Battel *Xerxes* had retired, and stood but as a Spectator: and *Justin* saith, *lib. 2.* there was to be seen in *Xerxes* Womanish Fear, and in *Artemisia* Male Audacity; for she demeaned her self to the Consternation of all Men; of whose Vessels the King taking

taking special notice (not knowing to whom they belonged) nor in whose management they then were; one spake to the King and said; Great Lord, behold you not how bravely the Queen *Artemisia* bears her self this day? the King could not at first believe, that such Resolution could be in that Sex; but at length (notwithstanding her brave Service) he perceiv'd his Navy put to flight, said sighing; My Men this day have shewed themselves Women, and there is but one Woman among them, and She hath shewed her self a Man.

When the *Sabines* demanded *Roman* Women in Marriage, with their Swords in their hands to revenge a Refusal, the wise Senate was puzzled for an Answer in such a case, where a denial would beget a certain War, or a Grant Hazard their State, because their Alliance was but a Color to make themselves Masters of *Rome*. *Tutola*, being very young, presented her

her self with her Advice (which at first surprized them, but afterward succeeded to the Glory of the *Romans* and shame of the Strangers) and after she perceiv'd a great Irresolution in the Discourse of so many old Senators, whom Experience should have furnished with good Council; propos'd this, that they would agree to their demands and dress up their Maids like Brides, and so carry them to the *Sabines*, who preferred their Pleasure before their Designs of making War; these Slaves, seeing their pretended Husbands in a sound sleep, subtilly stole away their Armor, and advertised the *Roman* Soldiers thereof, by a lighted Torch, who came upon them, and carried away a Victory, wherein Fortune had no part. One cannot praise enuf the Courage, Conduct, and Affection of *Tutola*, who found an expedient for the Common-Wealth, when the whole Senate and Nation could find

Montague's
Accompl.
Women p.
57. 58.

nothing, but Fear and Apprehension.

The same Author saith farther, p. 324, 325. As for Fortitude, which the Male *Brigadochios* think intail'd on the Breeches, the Women of *Argos* will soon confute that vain Conceit ; who, upon the instigation of a Valiant She-Wit and Poetess, *Telefilla* by name, took up Arms, maintain'd the Walls and repell'd the Enemy with great loss. Was not here both *Mercury* and *Mars*, Wit, Valour, Poetry and Fortitude, and all in long Coats? And it is observable what Solemnity they kept in Memory of this valiant Enterprize, namely the *Hybristica sacra*, in plain English, their upbraiding Festivals, wherein the Women wore the Breeches, and the Men their Wives Apparel.

What Resolution did the *French* Ladies show at the Siege of *Beauvais* (which was part of the Glory of the Victory) *Anno* 1472. When they presented

*Grimston's History
of Lewis the 11th.*

sented themselves valiantly, and more than Man-like upon the Walls, casting Wild-fire, Stones, scalding Oyl, and Water upon the Enemies, and so Repulsed *Charles Duke of Burgundy* with his Forces : nay, there was to be seen in the *Jacobins Church* at *Beauvais*, an Ensign, which a Woman, *Joan Foncquet* by name, wrested out of an Ensign-bearers hands, who had gain'd the top of the Walls. This demonstrates, that Virtue makes no distinction of Sexes, and that there are Women to be found who may teach Men both to Live and Dye.

In *Plato's Commonwealth* Women are call'd to Politick and Military Charges, and *Antisthenes* made no difference between Masculine and Feminine Vertue. Nay, the Ladies of *Aquileia* depriv'd themselves A Town in of their only Ornament, their *Italy.*

Hair, and gave it to be us'd in an Exigency, for Bow-strings, against the Emperour *Maximinus*; and the Ro-

man and Marcellian Dames did the same.

Cyrus, King of *Persia*, (whom the ~~Xeno-~~
~~phon.~~ Greek Historian makes the Pat-
tern of all Monarchs) relied up-
on the Prudent Advice of his Wife
Aspasia, yet after he had conquer'd
the Kingdom of the *Medes*, and all
Asia, having Reign'd happily the
space of nine years, waged War a-
gainst *Thomyris* Queen of *Scythia*,
lost 100000 Men in two Battels, and
at last was overthrown, and taken
Prisoner by the Queen her self, and
put to death, in Revenge of her Son
Spargapices, whom he had slain in
Battel; whereupon the French Poet
sings thus;

Roncard.

*Les Femmes ont passe les Hommes de
leur Age,*

*En Puissance, en Conseil, en Prudence
en Courage;*

*Monstrans a leur Sujets de parole &
fait*

*La Vertu de leur Sexe, Invincible &
Parfait.*

Ama-

Amalaunta, the Learned and Heroic Queen of the *Ostrogoths*, and Daughter to *Theodoric*, reduced the State of the *Goths* to a good Condition, Reformed the Disorders and Corruption that her Father introduced, and left among them, expell'd the *Germans* and *Burgundians* out of *Italy*, and Reigned very Fortunately several Years.

Penthesilea, Queen of the *Amazons*, succeeded *Orythia*, she was present in the *Trojan War*, and took their part against the *Greeks*; and as *Justin* gives her Testimony, *Inter fortissimos Viros magna ejus Virtutis Documenta extitere*. She is no where mention'd, but with the Preface of Honour and Virtue, and is always advanced in the Head of the worthiest Women. *Diodorus Siculus*, *Hist.* l. 2. makes her the Daughter of *Mars*; she was Renowned in her Death likewise, to have it by the hand of *Achilles*,

of which the Poet *Propertius*, l. 3.
Eleg. 10. sings this Triumph

*Aurea cui postquam nudavit cassida
 frontem,*

Vicit Victorem candida Forma Virum.

Boadicia, or *Voadicia*, by some call'd *Bundnica* and *Bunduca*, who, since she was

*Celebrated
 by Daniel in
 his History,
 &c.*

born at home, we will first honor her
 with a Homebred Testimony, from
 the Grave and Diligent *Spencer*, in
 his *Runes of Time*,

——— *Bunduca Britones,*

Bunduca, the Victorious Conqueress.
 That lifting up her brave Heroic
 Thought

'Bove Womens Weakness, with the
Romans fought ;

Fought, and in Field against them
 thrice prevail'd, &c.

This *Amazonian* Queen was the
 Widdow of *Prasutagus*, King of the
Iceni,

Iceni (the antient Inhabitants of *Cambridge, Suffolk, Norfolk* and *Huntingtonshire*) a Great and Rich Prince; who, at his Death, left *Nero* his Heir and his two Daughters; hoping thereby to free his House from injuries; but it fell out contrary: for no sooner was he dead, but his Kingdom was spoiled by the *Roman* Centurions, his House Ranfac't by Slaves, his Wife cruelly beaten and his Daughter fordidly ravished; besides the chief Men of the *Iceni* (as if the whole Region had bin given up as a prey) were deprived of their Goods by Violence, and his Kinsmen esteemed as Slaves and Captives. With which contumely, and fear of greater mischief, they conspire with the *Trinobantes* (the Inhabitants of *Middlesex* and *Essex*) and others, not yet inur'd to Servitude, to resume their Liberty; and first set upon the Garrison of the *Veteran* Soldiers (whom they most hated) defeated the 9th Legion. whereof they slew all

the Foot ; put *Cerealis* the Legat and *Leander* to flight, and put to the Sword 70000 *Romans*, with their Associates inhabiting the municipal Town *Camelodunum*, now *Walden*, as also *London* and *Verulam*, before *Suetonius*, the Governour of the Province, could assemble the rest of the dispersed Forces, to make head against their Army conducted by *Boadicia* ; who (with her two Daughters, brought into the Field to move Compassion and Revenge) incites to the noble and manly work of Liberty ; which to recover she protests to hold herself there, but as one of the Vulgar (without weighing her great Honour and Birth) resolved to conquer, or dye : many of their Wives did likewise appear in the Camp to encourage their Husband's Valour ; but, in the end, *Suetonius* got the Victory, with the slaughter of 80000 *Britains* ; *Boadicia* seeing this fatal overthrow of her, was notwithstanding unvanquished in her own
un-

undaunted and invincible Spirit ; and scorning to be a Spectacle in their Triumphs, or a Vassal to their Will, after the example of *Cleopatra*, she put a period to her Misery and Life by Poison.

You may see her Harangues to her Soldiers made by * *Tacitus*, * *Annal. l. 14.* the Historian, wherein is expressed the magnitude of her Spirit, thirsting honorably after the Redemption and Liberty of her Country ; and *Joh. Xiphilinus in Epist. in Neron.* doth honest her besides with a particular and honorable Mention ; *Bunduica, Britannica Fæmina, orta Stirpe Regia &c.* *Bunduica*, a British Lady, of Royal Extract ; one, who not only presided over them, but also administered all military Affairs, whose Spirit was rather *Viril* then *Feminine* ; and afterward, *Fæmina forma honestissima, Vultu severo* ; a Woman of a comly Presence, but severe Aspect, all which doth contribute the more to her true

Praise, because it proceeded from the Mouth of the *Romans*, her Enemies.

Pasquier in his *Recherches de la France*, saith, *lib. 6. ca. 33.* I will not pry into Antiquity; do but observe what hath passed in *Europe* during thirty five years; five or six great Kingdoms governed by Women; *France* by *Katharin De Medici*, Queen Mother; *England* by Queen *Elizabeth*, *Scotland* by *Mary*, *Portugal* fallen into the hands of the *Infanta*, Daughter of Queen *Leonora*; *Navarre* and *Bearn* by the Queen *Joanna*, and finally *Flanders* and other low Countries by the Dutchess of *Parma*, Bastard Sister to *Philip* King of *Spain*: To enumerat the particulars on this Subject, would swell this into too great a Volume: Therefore I shall not trouble you with Queen *Elizabeth* at home, whose story is too Prolix and too generally known; only take this character of her and the Lady *Jane Gray* by the learned Lady *Anna Maria Schur-*

Schurman (of whom more hereafter)
Joserois opposer une seule Elizabeth en sa
vie, Reine d'Angleterre, & une Jane
Gray a toutes les illustres Femmes de
la Grece & de la Rome encienne ; I
 durst bring one sole *Elizabeth*, in her
 life Queen of *England*, and one *Jane*
Gray in opposition to all the Illustri-
 ous Dames of antient *Grece* and *Rome*.
 I have bin more copious in this Sub-
 ject than any, to prove that most ro-
 bust and rugged Virtue of Fortitude
 is as eminent in Women as Men ; but
 I will conclude with that of the Phi-
 losopher (tho one of the *Aristotle. 2 l.*
 greatest of Enemies to politic.

Women) who having given testimo-
 ny, that he prefer'd Truth before Ha-
 tred, confesseth, that Women did
 mannage, among the *Lacedæmonians*,
 the Affairs of greatest importance. It
 is a Custom false and unjust, not an-
 tient, to reject Women from Public
 and particular Government, as if they
 were fit for nothing but to stitch or

spin ; their Wit is adapted for more elevated Actions ; and if one will make Remarks upon what they have done, it may be judg'd, without difficulty, what they are capable of doing : If Men sometimes would take their Advice, whom God hath given for their Help and Consolation in their Affairs ; 'tis probable they would have a happier success in their Enterprizes, and these ensuing Examples do sufficiently and apparently justify that those Praises we bestow upon that Sex are not ill grounded ; but we have Reason to maintain, that their Prudence hath often bred Remedy to the most desperate Diseases of States, Republics and Kingdoms.

*Of learned Women and their Affection
to Learning and learned Men.*

N*icostrate*, the Mother of *Evander*,
was the first that taught the *La-*
tins their Letters.

Pericles was admirable in
Eloquence and Valiant in
Armes ; but he had Tea-
ching, Education and Eloquence
from his noble and beautiful Mistris
Aspatia ; afterward his Wife.

*Plutarch in
the Life of
Pericles.*

Pythagoras and *Aristippus* confess,
that they receiv'd their chiefeft Secrets
in *Philosophy* from *Theoclea*. *Polla*
Argentina, the Wife of *Lucan* and *Sta-*
tius, both noted Poets, was so learned,
that she corrected their Books, namely,
the three first of the *Pharsalian* War,
and the first Book of *Statius*.

Areta Corvina, exceeding skilful in
Poësie, and hath surpassed *Pindar*, the
Prince of *Greek Lyric* Poets in the
Opinion

Opinion of some *Critics* ; she wrote five Books of *Epigrams*.

Hippatia, Wife of *Isidore*, wrote many Books in *Astrologie*, openly taught *Philosophie*, and many Sciences in *Alexandria*, had many Auditors. *Snidas*.

Socrates
lib. II.
ca. 10.
Hist. tri-
part.

Dama the Daughter of *Pythagoras*, excell'd in *Philosophie*, and shewed her Wisdom and Learning in commenting upon her Father's Books.

Sosipatra, a Lady of Ladies, she was skilful in all sorts of Learning, and in all Sciences, infomuch that she was said to be engendred of a Deity.

Lesbia wrote a Poem in the *Doric* Dialect, which is thought to contend with *Homer* for the Excellency of the Verse.

Caia Affrania, Wife to *Lucius*, was so fit for, and skil'd in Law, that she pleaded often before many Magistrates.

Clandia Ruffina, a British Lady, skill'd in the Tongues celebrated by the Epigrammatist.

Martial. l. II.

Sap-

Sappho, the *Lesbian*, from whom came the *Sapphic Verses*; she taught Scholars, had three Female Pupils, and wrote four *Lyric Books*, *Epigrams*, *Elegies*, *Iambics* and *Menias*. The *Romans* erected her a Statue in *Porphiry*, richly wrought, to perpetuate her Memory.

Endocia, the Wife of *Theodosius* the younger, and Daughter of *Leontinus*, the *Athenian* Sophister, cal'd *Athenais*, before she was baptized into the Christian Religion, and married to the Emperour, then she was called *Eudoxia*; because, tho she was born of mean Parentage, yet for the famous Qualifications, both of her Body and Mind, she so pleased the Emperour, that he took her into his Bed, and made her his Wife. She left an *Ottatench* written in *Heroic Verse*, so called from the number of Books, which she wrote, and they were eight. *Photius* extremely commends this Work; She also made a Metrical Metaphrasis
of

of *Daniel* and *Zecariah* the Prophets, and three Books in Verse in Praise of the Blessed Martyr *Cyprian*.

Olympias, a *Thebaness*, and famous Physicianess.

Trota, or *Trotula*, of *Salerno*, a Town in *Italy*, a noble She-Physician, who wrote a Treatise of the Diseases incident to Women, and their Cure.

Aloysia Sigea, a *Spanish* Lady, versed in five Languages, *Latin*, *Greek*, *Hebrew*, *Syriac* and *Chaldee*.

Cassandra, a very learned *Venetian* Maid; *Politian* writes a whole Epistle in her Commendation. *Certum est enim*, saith he, *Ep. li. 3. Ep. 13. non minus ad eam invisendam, quam ad Livium nostrum Patavinum olim ab ultimis Orbis partibus confluisse plurimos, qui sui seculi Ornamentum, sexus Miraculum, & Ingenii monstrum deprædicabant.* 'Tis most certain that very many Persons came from the most remote Parts of the World to see her, no less then our *Patavinian*
Livy,

Livy, who did speak her to be the Ornament of her Age, the Miracle of her Sex, and a Monster of Ingenuity.

Annas Comnenas, Empress of the East, a learned Woman; she wrote eight Books call'd *Ἀλεξιάδων, de Rebus a Patre gestis* in Greek.

Corinna, there were three learned Women of that name, the first a *Theban*, who is reported to have overcome *Pyndar*, the Prince of Greek Lyric Poets, five times, and to have put forth five Books of Epigrams; of whom *Propertius* makes mention: the second a *Thespian*, much celebrated by the Antients; the third flourished in the time of *Ovid*, and was most dear to him.

Margaret Queen of Navar, Sister to *Francis* the first; there are her Memoires in public; together with her Poetical Works.

Anna Maria Schurman, a learned Woman, whom *Spanheim* calls *ultimum Naturæ in hoc Sexu Conatum*, and *decimam*

cimam Musam, &c. The Dernier Effort of Nature in that Sex, the tenth Muse, &c. a *Dutch Maid*. She hath published her Works in *Hebrew, Greek, Latin, French*, Prose and Verse, in the third Edition of which Book, in the end, there are divers *Elogia* of her by Learned Men: the loss of whose being out of Town (that is from *Utrecht*) *Edward Brown*, Physician to our King, seems to bewail, and to content himself with her Picture, drawn by her own hand, with this Inscription.

*Cernitis hic picta nostros in Imagine
Vultus.*

*Si negat Ars formam, Gratia Vestra
dabit.*

Elizabeth Weston, a learned *English* Gentlewoman, commended by two of the greatest Wits of our late Modern Age, *Joseph Scaliger*, and *Janus Doufa*. She hath written a Book of
Poësie ;

Poesie ; intituled *Parthenion*, who admir'd her, as they say, before they had the Happiness to be acquainted with her.

Margaret More, Daughter of Sir *Thomas More*, attained that Skill in all Learning and Languages, that she became the Miracle of her Age ; Forreiners took such Notice hereof, that *Erasmus* Dedicated some Epistles to her ; No Woman that could speak so well, spake so little ; whose Secresie was such, that her father, Lord Chancellour of *England*, entrusted her with his most important Affairs, such was her skill in the Fathers, that she corrected a depraved place of *St Cyprian* : for whereas it was corruptly written, *nisi vos Sinceritatis*, she amended it *Nervos Sinceritatis*. This is acknowledged by two eminent Authors, *Costerus* and *Pamelion* on that place ; nay farther, she translated *Eusebius* out of the *Greek* ; and Mr. *Fuller* hath placed them among the
English

English Worthies ; Nay, his three Daughters were all so Learned, that *Erasmus* saith he found them so perfect in *Livy*, that the worst Scholar of them was able to expound him quite through, without Hesitation, except some places of extraordinary difficulty. *Quod me vel mei similem esset moraturum* ; which might puzzle me, or one as knowing as my self.

Besides, within Memory, our Nation hath produced four Sisters, the Fuller's Daughters of Sr. *Anthony Worthies*. *Coke*, rare Poetesses, skilful in *Latin* and *Greek*, besides many other excellent Qualities, eternized already by the Golden Pen of *Buchanan*, with many other incomparable Ladies and Gentlewomen in our Land.

One example, or two, of their Affection to Learning and learned Men, and so we will dispatch this Subject.

Octavia, the Sister of *Augustus Caesar*, bestow'd upon *Virgil*, out of her Affection to his Parts, five thousand
French

French Crowns, for writing twenty six Hexameters in commendation of her Son *Marcellus*, that should have bin Heir to the Empire ; all which you may have for nothing in the latter end of the sixth Book of *Æneids*.

Hippocratea, a Lady highly descended, whose Veins hous'd no common Blood, so fair, that the blushing Morn never appear'd more fresh, nor *Venus* with more charms than she; and to accomplish all, endowed with great Estate ; yet she was so taken in love with a Philosopher for his Virtues, named, *Crates*, a deformed Person, of a wither'd, Autumnal Face, with a Wainscot Complexion, and reduced to the proverbial want of Poverty, that she endured many hardships (having nothing to accompany her, but the poor comfort of Calamity, Pitty) in following him through *Europe* and other Places, poorly cloathed, Vagabond like, and bare-footed.

It

* *Franc Belforest* * It is also reported
 Hist. An. 1430. of *Magdalen* Queen

of *France*, and Wife to
Lewis the eleventh (a *Scotish* Woman
 by Birth) that taking the *Fresco* in
 an Evening Promenade, with her La-
 dies of Honour, she accidentally spied
M. Alanus, one of the Kings Chap-
 lains, an infirm, superannated, grim
 Visag'd and deformed Man; (*Erat an-
 tum* (saith the Author) *scæde deformis
 et ea forma qua citius pueri terreri pos-
 sent, quam invitari ad Osculum Puellæ*)
 fast a sleep, reposed in a shady Bower,
 and bestowed a ravishing kiss upon
 him (*Osculum imperio dignum*, a Kiss
 worth an Empire; one such Kiss would
 ravish a Man from the Jaws of Death.

*Suaviolum Stygia sic te de valle
 reducet*) *Secun. Bas. 13.*

at which the brisk and sprightly Court-
 Ladies smiling, she replied, that it was
 not his Person, which she did em-
 brace and pay that deference unto,
 but, with a *Platonic* Love to the
 divine

divine Beauty of his Soul ; *deformis iste etsi videatur Senex, divinum Animum habet* ; thus hath Virtue and Learning bin admired, nay adored by Women, and she one of the highest Sphere too, a noble and learned Queen.

Having thus given you, by the faint Shadowings of my Pen, the Perfections of the Female Sex, I must close all with this Corollary ; If *Virtue, Chastity, Continency, Learning, Love of Learned Men, Honesty, Integrity, Piety, Valor, Conduct, or Management of Oecumenical, as well as Political Affairs, Patience*, or any moral Virtue whatsoever, can perswade *Rational Man* (so void of Reason (pardon the Expression) in libelling that harmless and ingenious Sex) to a Retraction ; I think the Arguments here used may prevail ; if not, I am satisfied with this, that I shall gain (I dare not say merit) their Favour, and value not the *Sarcasms* or *Satyr*s of the most carping *Momi* or *Zoili* of this Age.

F I N I S.

Books printed for Ja. Norris
at the Kings-Arms with-
out Temple-Bar, 1683.

1. **M** *Assinello*; or a Satyr against
the Association, and the
Guild-Hall Riot. Quarto.

2. *Eromena*, or, The Noble Stran-
ger: a Novel. Octavo.

3. *Tractatus adversus Reprobationem
Absolutæ Decretum, Nova Methodo &
succentissimo Compendio adornatus; &
in duos Libros digestus.* Octavo.

4. An Idea of Happiness; in a Let-
ter to a Friend, enquiring wherein
the Greatest Happiness attainable by
Man does consist. Quarto.

5. A Murnival of Knaves, or Whig-
gism plainly Display'd, and, if not
shameless, Burlesqu'd out of Counte-
nance. Quarto.

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